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Vol. XVIII, No. 5

January, 1948



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By

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Betrayal of Judas.

St. Matthew, 26.

40. And he cometh to him, discoursing with them, and saith unto them, Sleep ye now and take your rest. Peter: What? Could you not watch one hour with me?

41. Watch ye, and pray, lest ye enter into temptation. The spirit indeed is willing, but the flesh weak.

42. Again the second time, he went and prayed, saying: O my Father, if this cannot pass from me, except I drink it, let it be done.

43. And he cometh again, and findeth them sleeping for their eyes were heavy.

And leaving them, he cometh to Peter, and saith to him: Sleep ye now and take your rest. The servant of the same hand.

44. And Jesus said to him: Friend, wherefore art thou come? When they heard that, they arose, and left him.

45. And he cometh to Jesus, and behold one of the twelve, who was named Judas, that was with Jesus, stretching forth his hand, drew out his sword, and smote the servant of the high-priest, and cut off his ear.

46. And Jesus said to him: Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

Betrayal of Judas.

40. And he cometh to his disciples, and them asleep, and to Peter: What? you not watch over me?

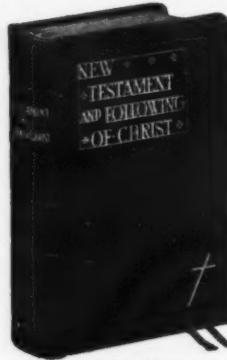
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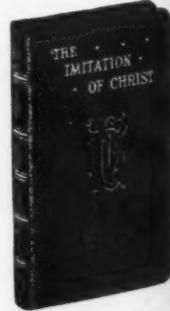
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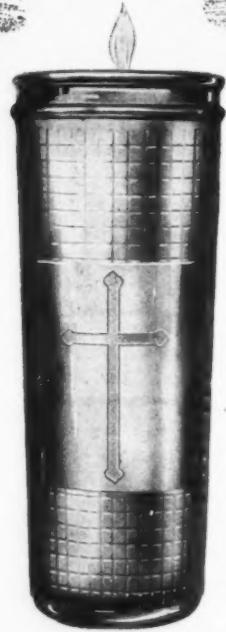
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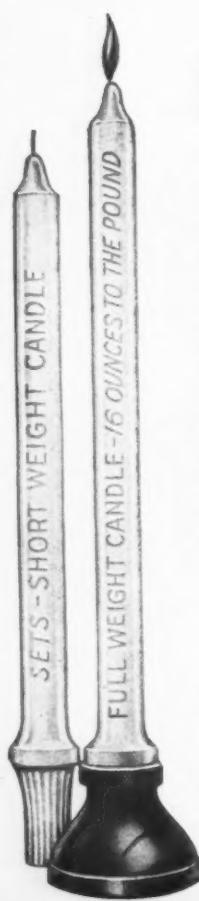
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JOURNAL OF RELIGIOUS INSTRUCTION

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Contributors to This Issue

Kathleen McSweeney

Miss McSweeney sketches the origin, development and purposes of the kindergarten in her article in this issue. Readers will recall her article, "Thanksgiving in the Kindergarten," which appeared in the November issue. She is director of the kindergarten in Colfax Public School, Pittsburgh. A graduate of Mallinckrodt Convent and Pittsburgh Teachers' Training, she received her bachelor's degree in education from Duquesne University (B.S.E.).

Most Reverend William T. Mulloy, D.D.

His Excellency, Bishop Mulloy of Covington, Kentucky, is a native of Ardoch, North Dakota, the state in which he labored as a priest (and sociologist) prior to his elevation to the episcopacy in 1944. Educated at St. Boniface College, Winnipeg, and the College of St. Thomas (B.A.), Bishop Mulloy prepared for the priesthood at St. Paul Seminary Minnesota, and was ordained on June 7, 1916. In the same year he was assigned as a curate in Grand Forks, where he remained until 1940, when he became pastor of St. Boniface in Wimbledon. He was a pastor at Cando

from 1921 to 1925, at Langdon from 1924 to 1933 and at Grafton from 1933 until 1944. While in his home state of North Dakota Bishop Mulloy was president of the National Catholic Rural Life Conference, and he was director of rural life in the Diocese of Fargo from 1934 to 1944.

Sister M. Emeric, O.S.B.

Sister M. Emeric is a member of the faculty and the principal of Sacred Heart School in Sauk Rapids, Minnesota. She prepared for teaching at the Saint Cloud State Teachers' College, St. Cloud; the College of St. Benedict, St. Joseph, both Minnesota; and Viterbo College, La Crosse, Wisconsin. A teacher in grade schools for fifteen years, Sister is a member of the Catholic Diocesan Educational Association of the St. Cloud Diocese. She has contributed to *The Catholic School Journal*. In her first article for THE CATHOLIC EDUCATOR, she discusses the importance of the teacher in building character "in the boys and girls who must carry on with courage and perseverance into the future."

Reverend Carl P. Hensler, M.A., S.T.D.

Dr. Hensler, professor of sociology at Seton Hill College, Greensburg, Pennsylvania, takes issue with a recent brochure dealing with the social teaching of the Catholic Church and the American system of free enterprise, written by a priest, on three points, as the latter are set forth in papal

encyclicals. Dr. Hensler is a graduate of St. Vincent College, Latrobe, Pennsylvania (B.A., M.A.). He received his doctorate in theology from the *Collegium Urbanum* in Rome. He also studied sociology and economics at the Catholic University, and sociology at Columbia University and the University of Chicago. He is a member of the American Association of University Professors, the American Academy of Political and Social Science, the American Catholic Sociological Society, the Catholic Economic Association, the Committee of Catholics for Human Rights, and the board of synodal examiners of the Pittsburgh diocese. He has contributed to the Pittsburgh *Catholic*, *The Catholic Mind*, *THE CATHOLIC EDUCATOR* (under its former title), *The American Ecclesiastical Review*, *Educational Handbook*, and the *Proceedings of the National Catholic Social Action Conference*. He has been a member of a board of arbitration in three labor disputes, and is a co-founder of St. Joseph's Hospitality, Pittsburgh, and the Pittsburgh chapter of the Association of Catholic Trade Unionists.

Sister M. Bernarda, O.S.B.

Sister M. Bernarda is principal of Holy Rosary School at Detroit Lakes, Minnesota. She has a deep-seated, absorbing love of the Church and its liturgy, as her article in this issue shows. Sister attended the College of St. Teresa, Winona, and St. Benedict's

(Continued on page 267)

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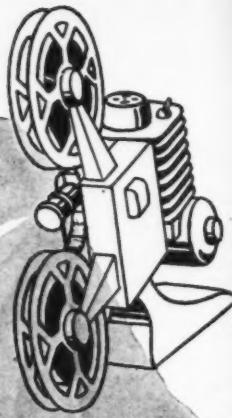
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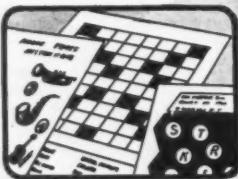
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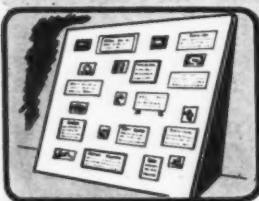
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Variety and liveliness will continue to mark TREASURE CHEST in the Second Semester. Each issue will have its surprises besides new installments of the various popular features already appearing.

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Gulliver's Travels will be the next in the Illustrated Classics series and will be followed by Robin Hood.



THE CATHOLIC EDUCATOR

JOURNAL OF RELIGIOUS INSTRUCTION

Read Poetry

WRITING in *The Bell*, quoted in *The Irish Digest* (June, 1947), Irene Haugh tells us that poetry should be spoken aloud, and never in a large hall or theatre. She does not expect any person to agree with her. Traditionally, the human voice has been accepted as the finest medium for transmitting the magic of poetry. The writer dares any poet or lover of poetry to say that he has ever heard a verse-speaking choir speak a good poem beautifully. The voices are a distraction and the original message of the poem is lost on the hearer, though it is admitted that a verse-speaking choir "has its uses for dramatic purposes in a play when it is part of the art of the theatre." There is no technique available to the speaker, in reciting a poem, that will prevent his personality coming between poet and listener. The poem has the nature of a message that is to be passed from poet to reader. The exceptions to this general rule are few in number.

Surely this is heresy to the students of Irish schools who have been taught to love poetry, to memorize it, and to recite it on every appropriate occasion. We have heard Irish priests recite, in liquid accents, more poems than the average American student is expected to read. A deep love of beautiful verse was instilled into them in Irish schools, and they seem eager to diffuse rhythmical beauty over the earth.

The writer is not without appreciation of "narrative verse in recitation when the voice can take on changes of tempo and inflection." Verse thus recited has a special appeal to children; they have a tremendous interest in the story, and the vivid telling of it appeals to them. Aside from this single instance, the listener to public recitations of poetry is too much affected by the distractions that are inseparable from a public recitation, namely, the surroundings of the theatre, the audience, the presence and appearance of the speaker. There is a false atmosphere in poetry spoken over the radio, though poetry thus conveyed is at times a great boon to those handicapped by illness, poor sight, or lack of books. The normal person will prefer to read the poem for himself, and to reread it for full appreciation. If he who hears a poet speak his own verses likes the poem, he is eager to get a copy of it that he may read and reread it, perhaps even memorize it.

Yet choral speaking in our schools serves a good purpose. When properly executed it gives even to very young children an awareness of beauty in the expression of thought and a consciousness of the power of the human voice. The message of a poem, it is true, lends itself to meditative reading, but the beginning student needs the genius of an experienced teacher to interpret the message for him.

Painting the Classroom for Visual Efficiency

A TENTATIVE Guide for Planning School Plants was published last year in conjunction with the Proceedings of the twenty-third annual meeting of the National Council on Schoolhouse Construction. Part of a Section of this Guide is devoted to the conditioning of schoolrooms for visual comfort and efficiency. No longer are we to determine acceptable seeing conditions through the norm of the footcandle alone. The footcandle remains a basic factor, but other basic elements

must be taken into full partnership with the footcandle. Of high importance is the reflection factor; the surfaces of opaque objects are made visible only by reflected light. "Reflection factor is expressed as the percentage of the total amount of light falling upon a surface which is reflected by that surface" (p. 60). Brightness is the luminous intensity of any surface from which light is reflected. We express the average brightness of any reflecting surface by means of a

formula: the product of the illumination in footcandles by the reflection factor of the surface. This product is expressed in footlamberts, the accepted unit of brightness. The older unit of candles per square inch is easily transposed into footlamberts, since a brightness of one candle per square inch is equal to 452 footlamberts.

The factor of brightness-difference is of great importance in constructing ideal seeing conditions. This term expresses the difference in brightness between any surfaces falling anywhere within the total visual field. The terms, brightness-contrast and brightness-ratio, are self-explanatory. Brightness-balance is the key to visual comfort and efficiency. Uniform brightness makes for visual efficiency, but the physical limitations of a classroom preclude absolute brightness-balance. "It is desirable," we read in the Guide, "to reduce the brightness-differences to a reasonable minimum by eliminating the sources of excessively high brightness and by increasing the brightness of the dark areas which fall within the total visual field" (p. 61). Conditions in many schoolrooms today create brightness-differences of 5,000 to 1, whereas the ratio in the peripheral field should never exceed 250 to 1; in the field immediately surrounding the worker at his task, this ratio should not exceed 50 to 1.

Research experts have gone as far as to require 100 footcandles for certain visual tasks. The Guide specifies that 20 to 40 footcandles will suffice for the tasks common to schoolrooms in a balanced-brightness environment. This manual makes other specific recommendations which are feasible and acceptable, and will guide those who are entrusted with the reconditioning of existing classrooms or with the development of plans and specifications for new school plants. In a limited painting program, room surfaces should be

refinished in the following order: ceilings should be given an 85 per cent reflection factor with flat white paint having either an oil or casein base. Upper walls from the ceiling line to the dado or wainscot should have at least a 50 per cent reflection factor, the lower walls from dado or wainscot height down, including the baseboard, at least a 40 per cent reflection factor. It is conceded that a minimum 60 per cent reflection factor is better for the entire wall, and should be sought where maintenance conditions permit. Trim should be finished with a 60 to 40 per cent reflection factor paint. The trim may be of a different color if objectionable brightness-differences are avoided when a choice is made.

Desks and equipment finishes should have from 30 to 40 per cent reflection factor. Floor finishes are best when they have from 30 to 40 per cent reflection factor, but checkboard patterns of color should be avoided. Modern chalkboards have a reflection factor as high as 30 per cent. This type may be used where the level of illumination is sufficiently high. If the conventional blackboards are installed, seeing conditions in the classroom are improved through covering the blackboard with lighter colored surfaces when it is not in use. The reduction of blackboard area to a minimum, perhaps an eight- or twelve-foot panel for demonstration purposes, makes for brightness-balance in the classroom. Desk tops must have a flat, non-glossy finish.

Glossy finishes create disturbing highlights and should be eliminated. Where frequent cleaning is necessary, semi-gloss finishes are permissible but should be restricted to areas below eye level. In a word, flat or mat paint finishes are required on large vertical surfaces at eye level and above, and are preferred on all surfaces.



The Kindergarten

By KATHLEEN McSWEENEY
1200 Jancey Street, Pittsburgh, Pennsylvania

Introduction

THE kindergarten is the first rung on the educational ladder. Through kindergarten activities the child becomes better prepared for subsequent guidance. As a result of this training, the difficulties of proper adjustment to future steps in his education are minimized.

Origin

In the year 1837, at Blankenburg, Prussia, Friedrich Froebel, a German educator, opened his first "Institute for Fostering Little Children," and thus was started the first kindergarten. The word *kindergarten*, translated from the German, means child's garden, implying growth.

Prior to this, little thought had been given to the education of the preschool child. Friedrich Froebel was the first to put his philosophy in concrete form. He was the great pioneer in attaching immense value to the formative years of a child's life, and he was the first to urge the study of the child in his threefold relationships, namely, to God, to nature, and to humanity. From his observation and study of mothers with their children he found that "play" was the method by which the young child should be educated. He felt that earnest play held the same value in the development of the little child as work does for the adult.

Growth of Kindergarten

Since the founding of Froebel's school at Blankenburg over one hundred years ago, the attention of the educational world has been focused on the importance of the development of the preschool child. Psycholo-

gists, psychiatrists, and physicians, such as Dr. A. Gesell, of Yale University, have made the study of early childhood their life work, showing the great importance they attach to the education of little children. Horace Mann laid the foundation for education in the public schools of America, and gave the kindergarten a chance to expand.

It was not without a vigorous struggle that the kindergarten attained prominence in the educational field. Due to the devoted efforts of such pioneers as Miss Susan Blow, Madam Kraus-Boelte, Miss Elizabeth Harrison, and others, we have kindergartens today. They were the disciples of Froebel and after the turn of the century helped to establish kindergarten training schools whereby teachers could be trained in kindergarten methods and procedure. In Columbia University, Miss Patty Hill did much to modernize the trend in kindergarten methods. She developed a different type of play material, such as larger blocks to develop greater motor activity and control.

At first kindergarten was looked upon as a fad, an expensive one at that, and was viewed as a sort of philanthropic work. Some good women promoted the growth of kindergartens by establishing them in the poorer sections of the community. School boards hesitated to make them part of the school system because of the added tax burden laid upon the shoulders of the people. Today, however, the public, realizing the value of the kindergarten, is demanding their continuance and expansion.

Modern Kindergarten Satisfies Preschool Child

Hence the responsibility of the kindergarten is tremendous, and is twofold.

First, it must provide an environment which in every detail meets the needs of its little children through careful selection of the room, furniture, equipment and teacher.

Second, it must see that the curriculum meets the needs of the child, *i.e.*, it must satisfy the three powerful urges of childhood that lead children to the use of materials, the urge to investigate, the urge to manipulate, and the urge for self-expression. The great educational value of these three urges is self-evident. It is the purpose of the kindergarten to guide and direct them along worth-while lines.

"Play" is the method used to develop these manifestations. "Through doing we become." The children's investigative power is provided for by giving them varied experiences. They are taken on excursions where they learn about seeds, flowers, trees, birds, and animals. They are taken to visit the bakery, the market, the toy shop, the fire engine house, the post office, the conservatory, and the church. They make friends with the fireman, the postman, the policeman, the milkman, and various other people in their community, and thus great avenues of thought are opened up to them as they become conscious of the living world about them. Their vocabulary is enriched from these experiences, because conversation and questions flow freely at this time. Their appreciation and observation of the natural world about them leads them to question the source of all things; and here is where the kindergarten aims to foster their first spiritual beginnings.

Children Are Energetic Workers

Children are very energetic workers when interested; therefore much study has been given to the selection of kindergarten materials. Clay is the most important of these materials because of its plasticity and because it lends itself to creativeness; it can be used as a medium of self-expression regardless of the mental ability of the child. Blocks have always been recognized as a universal and interesting play material for little children. Their other play interests demand also crayons, paint, paper, scissors, paste, cardboard, wood, boxes, or any other material which the child is interested enough to bring into the kindergarten for individual work.

For example, a group of five-year olds were interested in the construction of a bus, and in working on the unit they brought in many materials which they felt were necessary to the completion of the unit. The tops of fruit baskets became wheels; flash bulbs with coffee cans made reflectors; the top of an old tent provided the roof; orange crates and blocks built the interior and exterior; a discarded steering wheel and an old brake were used in the construction; and they did not forget to tack on an old license plate. The work on the bus continued for a long time, and there was never a lull in interest and planning. It involved much thought to decide on the size of bus, its seating capacity, the tools used, the adaptability of the materials, and the art work comprised in painting it yellow and green. The unit called for new terms and words which

produced an enrichment of vocabulary, and culminated in the teacher's writing a story about the bus dictated by the children. The joy of participation in the building of the unit, together with the play experiences involved, made it one of extreme educational value, because it was an experience in which every child had an opportunity to share.

Other Means of Self-expression

More opportunities are given the children for self-expression through rhythms, music, games, and stories. Rhythms reflect the child's innate spontaneity and his urge to express himself physically. From the simple walk, hop, and skip, he grows in physical control as he interprets the more intricate rhythm patterns of music.

In hearing good music and singing songs he learns music appreciation, becomes tone conscious, and finds his singing voice.

In games, the child has the opportunity of dramatizing his experiences and reinterpreting what those experiences have meant to him. Games, more than any other activity, are a complete summary of all kindergarten experiences.

Stories should be a daily experience in the kindergarten, for they introduce the child to the field of literature. The stories should be simple, should have a literary value, and should deal with experiences with which the child is familiar, thus creating within him a desire to read.

Habit Formation and Preparation for Reading

Habit formation is not a separate part of the kindergarten curriculum, but functions in every daily activity. The development of right habits and the elimination of wrong ones is the primary objective of the kindergarten. Its method is distinctive, in that habits cannot be taught, but must be developed from the child's spontaneous activity, in accordance with the laws of learning. The child's kindergarten day begins with the simple habit of shaking hands with the teacher; thus is established the fine habit of respect and courtesy. Through the socializing experiences in the kindergarten, habits of usefulness, politeness, persistence, responsibility, helpfulness, and kindness are brought out in the child. In the manipulation of materials certain skills become apparent, such as muscular co-ordination, keenness of perception, taking directions, neatness, carefulness, self-control, and constructive skill. In working with others certain changes in attitudes may be observed in the child. He becomes less selfish, more co-operative, accepts criticism, likes taking turns, and begins to realize that he is a member of the whole, and enjoys playing with his group. Much knowledge is gained by the child in working with other children. Through experiences he sees things done in the right way, and acquires ideals of beauty in nature, art, music, and literature. His power of concentration

is lengthened, and he has been introduced to the concepts of number, size, and form. He has learned bodily control, to express himself orally, and he asks many questions about the why, where, and how of things. His powers of observation and imagination have been stimulated and he is interested in stories and thought-giving experiences.

While reading is not taught in the kindergarten, yet the kindergarten recognizes that, preceding the reading act and the leading up to it, are a series of arrivals. These are periods in the child's development. The practical problem of the kindergarten teacher is the selection and guidance of activities which make contribution to one or more of the six prerequisites for reading: (a) wide experiences relating to the things about which the child will read; (b) a reasonable facility in the use of ideas; (c) a command of simple sentences, which will enable him to speak with ease and freedom; (d) a speaking vocabulary somewhat wider than the beginning books in reading; (e) accurate habits of pronunciation and enunciation; and (f) a genuine desire to read, as an introduction to reading mechanics. While the child in kindergarten may not learn to read, he is learning the alphabet of reading readiness.

Kindergarten Influence on the School Program

The kindergarten has been a distinct influence in the educational field. At no time in the life of the child is he more amenable to the influence of guidance both mentally and physically than during the preschool age. It has been said in effect by great teachers that, if they have the child until the age of seven, certain beliefs will have been inculcated that later years of teaching cannot completely eradicate. It is the consensus of educators in the kindergarten field that these early years are the most important in the life of the child. The kindergarten has been a leader in experimentation

with new materials, new time schedules, new apparatus, new health records, and the validity of activity units. Careful tests have been made. The present-day activity program used in many primary grades received its inspiration from kindergarten explorations.

Through home visits and mothers' meetings the kindergarten has brought about a closer relationship between home and school. Satisfied parents do much to assure the continued development of this phase of our educational program and the definite tie between home and school is particularly significant in kindergarten work.

Parent-Teacher Associations

Our parent-teacher associations, developed from our mothers' meetings, have helped tremendously through magazine and study groups to inform the general public of the educational problems of the day. Through the fine efforts of these groups, public-spirited citizens and legislators have become interested in promoting the cause of education for the preschool child. In recent years all education has enjoyed favorable publicity through magazine articles and radio broadcasts. Perhaps the most favorable sign is that the legislators of some states, influenced doubtless by public opinion and favorable publicity, have made kindergarten programs mandatory.

We have the public, the schools, the parents, and the children united; what of the teachers? There is perhaps no greater need in America today than a campaign for the recruitment of well-trained teachers. We must go back to Froebel and other pioneers in the field of education for inspiration to get young people to enter the teaching services, in order that they may dedicate their lives to the service of little children, realizing full well that the hope of the world lies in its children.



Religion for Public High School Students

By MOST REV. WILLIAM T. MULLOY, D.D.
Bishop of Covington, Kentucky

WE MUST profess from the outset of this discussion that we unflinchingly subscribe to the desire of Holy Mother Church that every Catholic child at whatever educational level be in a Catholic school. It is our wish that such be understood as our position. We have dedicated ourselves and shall always be dedicated with all possible zeal to the realization of that happy day.

However, we do not intend to become so lost in the contemplation of that desire as to be unmindful of the facts of life as they are daily presented to us. Nor do we plan to use the desire as a smokescreen behind which complacently to do nothing about the children who are attending secular or public schools. The *optimum desideratum* is not going to be a cover-all for our laziness or for our indifference.

Therefore, while still stoutly hoping for the educational millennium, we should address ourselves to the realities of life and work out a solution of the problem as it presents itself.

Big Problem in Secondary Schools

Our discussion will confine itself to the students in the secondary field, to those of high school age. We need not fear, however, that in thus limiting the field of deliberation, we shall suffer from claustrophobia, because we have approximately 750,000 Catholic children attending public or secular schools. That figure, although approximate, sins by minimizing rather than by magnifying the size of the problem confronting us.

We can readily see that these young people are just 750,000 reasons why we must become concerned with the Catholic children attending non-Catholic schools. In fact, when we compare this group with the Catholic children of high school age attending Catholic

schools, we see that we have many thousands more in the public or secular schools than we have in our own Catholic high schools and academies.

We could well pause here to meditate on the words of Our Lord, "Lift up your eyes, and see the countries; for they are white already to harvest" (John 4, 35). There is certainly work to be done. We dare not incur or even expose ourselves to incur the censure of Our Divine Lord, "Why stand you here all the day idle?" (Matt. 20, 6). Could we truthfully answer, "Because no man has hired us," we who for thirty or forty, twenty, ten, or five years, or but a few months have been priests of the Most High God or Religious consecrated to the great work of educating our youth?

Who told us to halt just at the borderline of our Catholic children? Have we forgotten that divine command, "preach the Gospel to every creature" (Mark 16, 15)? Have we, then, neglected or overlooked the thousands upon thousands of non-Catholic children to whom we also have a very living mandate? "We cannot overlook their souls or set them aside as so much contagion. We must make them a living part of our work as priests and religious."

Good Work in Some Places

Far be it from me to pass over the fine work done in many parts of the few states that do provide somewhat for the religious instruction of these children. Bishops, priests, Religious, and lay people have planned and prosecuted for them programs of religious instruction. The teaching technique has varied notably with different conditions and material.

In some instances release-time period was made available for the instruction of these children during regular school hours. The work was carried on either in the public school building itself or in a place provided by the church authorities. A few instances are on record where the state department of education pro-

vided within the course of studies a class in Bible study, both Old and New Testaments, offering one full credit towards graduation. The class was never required, but elective. The course could be spread over four years, offering a quarter of a credit each, or compressed into two years, with the Old Testament the subject for the junior year and the New Testament that for the senior year. Or, again, it could be taken in one year, with the Old Testament in the first semester and the New Testament in the second. One credit hour was the maximum recognition given to this course.

Discussion Club and Other Plans

The greater number of plans was devised for after or outside the regular school hours. Many of us, I am confident, are familiar with the discussion club method used for high school students. The club met on special evenings. Although the technique of the discussion group had much to recommend it, it conflicted during the school year with the many activities provided for the public school child's leisure time.

Then there were plans, advocated by many, providing a vacation-school program, and Saturday and Sunday religion classes for boys and girls of high school age.

Junior Newman clubs—somewhat similar to the discussion club—meet one evening a week, usually after the evening class. The discussion club technique is preferred and a social hour follows. Instances may be cited where these clubs functioned well, and became a power for good on the high school campus. Their apologetic as well as their social value cannot be overlooked.

These various expedients are representative of the means devised for the religious education of our teen-age group in the non-Catholic high school. It is quite evident that they neither represent a national blueprint nor follow anything like a uniform pattern. We should not, however, neglect nor too readily discredit the good that they have accomplished. I am confident, nevertheless, that their sponsors would be the first to admit their limitations and, further, that they would readily agree to a uniform program and uniform technique.

Catholic Group Must Prepare for Opportunity

There are many reasons why the time is opportune for such a forward step. At the moment there is a growing consciousness of the need for religious instruction in the everyday life of our young people. Serious-minded persons in all walks of life are aware of the necessity. Our public school systems are anxious to do whatever can lawfully be done to secure such religious information in their schools. It is my opinion that before very long we are going to witness a movement of great momentum in this direction. Is it not the part of wisdom for the Catholic group to be prepared to meet the opportunity as it comes to us?

In what does this preparedness consist? When we consider the tremendous man-power necessary for this aspect of religious education alone, we frankly acknowledge that to meet the situation at all adequately we need a large group of interested and active lay teachers.

Teachers Will Require Training

These lay teachers or associates in this great work will require a minimum training. They will need a guide or plan such as the *Outlines*, now used by many Confraternity teachers, to aid them in their work. All will admit readily that trained lay teachers and a guide or plan for their use in teaching are essential. Clergy and religious, too, can attain to a finer appreciation of the work and build up more confidence in themselves by following a refresher training course and also by using the *Outlines*.

Courses, and Time for Teaching Religion

The *Outlines*, or a syllabus patterned on them, again are adapted to advantageous use in the present secular high school situation. As we have said, many of these schools offer courses in Bible reading. They need a course of study. The training of teachers in this field must be such that it will meet the requirements of a teacher in any other field. After all, these schools are accredited and the standard of accreditation must be maintained in all fields. The Bible or religion course in question should, therefore, count for credit. Our system of education in this country has fostered a credit-mentality in our high school people. This is a condition with which we have to reckon.

Let us not forget that many public school groups will not countenance the teaching of religion within the hours of the school day. Many and special school boards are reluctant to grant or definitely opposed to release-time periods for religion. Their jurisdiction in this regard is absolute. Then we must also consider the situation that prevails in some communities where the bogey of union of Church and State still ghosts about. Here the mere mention of religion in public schools strikes terror to the heart of prejudiced groups. They will, however, accept a course in Bible reading, as they like to term it. The syllabus, properly used, can satisfy both demands and limitations of our high schools: the accrediting agency, with its implications for the high school curriculum, the faculty, and the student body, and the wishes of those who may object to a regular high school course in religion.

Incidentally, many of our Catholic young people are not very familiar with the Bible. They have not learned to read it and to love it. A course in Bible study would at least expose them to the reading and studying of certain passages from the Old and the New Testaments. The revised Catechism could be used as a basis for the study of Christian doctrine, and the Bible texts associated with the several chapters could be stressed during the course. The syllabus as a guide

will, moreover, prevent another common mistake that creeps into our high school religious instruction in all schools, but especially in classes conducted for the children of the public schools. The mistake is repetition of the same subject matter. We can strike our pedagogical breast in this respect and cry out, "O God, be merciful to me a sinner" (Luke 18, 13). How common it is for a student to ask a question such as this, "Father, is there anything more to the Catholic religion than the Mass or the sacraments or the commandments?" The question has its basis in ill-planned courses of religious instruction. The syllabus will go a long way towards remedying this situation.

Teacher Must Use Proper Approach

Seriously important is it that we teachers keep in mind the proper approach. These children in the public school are not to be regarded as the off-castings of our Catholic Faith. It is not the province of the teacher to assume towards them a cold, indifferent, callous attitude, upbraiding them for the faults of their parents. There may be many good reasons why these children are in public schools, the wisdom or non-wisdom of which is to be judged by their own Ordinary. Practical experience has convinced me that these boys and girls are very much alive to any criticism or aspersions that may be cast upon their Faith. They will inevitably spring to *its defense*. They may be much more articulate in the defense of their Faith because of

the schools which they are attending. A thorough course in Bible study can be a great help to them.

My ears still can hear the sound of my rectory doorbell, when of an afternoon after dismissal some dozen or so high school children would crash the door to gather the correct information about some point of their Catholic Faith which had been attacked in a history, science, or literature class that afternoon. They were not defeatists; they were on their feet the following morning or afternoon to defend their Faith. "Their militancy was not in name only."

It is well to meet the objection that these courses will attract more and more children to the public schools. The contrary is true. They will add to their interest in Catholic education. They will win them to, rather than away from, our Catholic schools.

Stimulation of interest in the reading of the Bible and the practice of its teaching send out an invitation to all church and religious-instruction groups to teach the Bible with a view to a high school credit as provided by the state and authorized by the local board of education. It is a step in the direction of introducing to the vast number of our American high school students at least some religious education.

As a postscript, permit me to suggest that the *American Outlines* be revised from time to time. An up-to-the-minute bibliography, audio-visual aids, etc., might well be appended to this means towards a most interesting course in religion.

In the February, 1948, Issue

Among the articles which we expect to publish in the February, 1948, issue of THE CATHOLIC EDUCATOR are:

Catholic Action, a Responsibility of the School
By REV. STEPHEN ANDERL
Aquinas High School, La Crosse, Wisconsin

A Message for Sisters from Pius X
By SISTER MARY PAULINE, AD.P.P.S.
St. Teresa Academy, East St. Louis, Illinois

The Need for More Vocations to the Teaching Brotherhoods
By BROTHER ADELBERT JAMES, F.S.C.
357 Clermont Avenue
Brooklyn 5, New York

St. Patrick as an Historical Personage
By HUGH GRAHAM, PH.D.
John Carroll University, Cleveland, Ohio

An Experiment in Reading
By SISTER ANNE MAUREEN (Sister of Mercy)
St. John's School, Stamford, Connecticut

The Art of Teaching

By SISTER M. EMERIC, O.S.B.
Sacred Heart School, Sauk Rapids, Minnesota

A TEACHER, and particularly a religious one, is truly an artist. Her portrayals are not sketched, painted, or frescoed on canvas, nor does she chisel images from stone. Her artistry takes the form of flesh and blood which embodies an immortal soul. Her art is alive because she sees another Christ in each pupil. A painter uses color to bring forth his vision of loveliness. An architect shows his skill in piling up great palaces of stone. But a teacher deals with the finest product of civilization and life. Her work is the formation of the character in boys and girls who must carry on with courage and perseverance into the future.

The model of all teachers described Himself as "the way, and the truth, and the life" (John 14, 6). A teacher must be a way of living so as to make the right kind of persons out of boys and girls who will be inspired with joy and delight in "the law of God according to the inward man."

Importance of Religious Teacher's Influence

Perhaps the most important single source at the disposal of the Catholic school today for the upbuilding of character is the influence of the religious teacher. As many educators have said, "It is always true that nobleness enkindles nobleness, or tends to do so, but it molds our conduct most effectively when it enters into daily living."

The characteristic earmarks of an artist in the teaching profession can be specifically summed up in one short list; namely, earnest labor, absolute self-sacrifice, and purity of intention. This artist of souls will have her ear attentive to the Divine Teacher, hearing Him say: "Going therefore, teach ye all nations...all things whatsoever I have commanded you" (Matt. 28, 19-20). Perhaps the quotation should continue with the command to enter wholeheartedly

into the work of educating the young who bear promise of a richer and better life. If these earmarks seem idealistic, we have only to bear in mind that many successful religious teachers throughout the land are being successful not in spite of having seriously considered them, but because of having done so. These things are obvious, but need to be reiterated. She will teach as she herself would like to be taught.

Teachers Must Put Truth to Work

Therefore, let us glance about us and observe that education is a social process. It takes place in society. We do not exist alone. We were created to live in society, and to work out our salvation in the midst of our fellow-men and help others to work out their salvation without taking them out of their environment. It would behoove us to become aware of the rest of the world and develop some sense of membership in the human race. We are citizens of a democracy, and we as Catholic teachers should be much more conscious than we sometimes seem to be of our obligation really to participate wholeheartedly in the work of our sublime calling. We owe it to our country, and we owe it to God. We are constantly telling ourselves that in our Faith we have the things our youth need and need sorely. We know the truth, the truth that contains all other truths, the truth that can keep men free. But it is not enough to know the truth; we must put the truth to work.

It has been well said that a better generation will create a better world. Whole families, whole neighborhoods, whole communities, even the state or the nation and eventually the whole world will be leavened by the influence of well-taught, well-developed and well-educated youth.

Desirable Qualities of Religious Teacher

It will be well to pause for a brief moment to glance at a few of the many desirable qualities that charac-

terize our religious teacher—this artist of souls. St. Thomas has summarized these qualities in one brief statement: "The practice of patience, love, courtesy, gentleness, and fairness entitles the Christian teacher to a martyr's crown." Patience, which is indispensable, will become a second nature to the religious teacher who works among thoughtless, forgetful, and ignorant children, if she will but keep before her the example of the ever-gentle Christ. There is no surer source of strength to add to Christlike patience than love, that quality without which her work would spell dismal failure. It is love which enables her to see in each little charge a prospective citizen of God's peaceful heaven. No one has ever given better expression to courtesy than the poet when he said, "The grace of God is in courtesy." Is there need for further explanation to the truly Christian instructor? Gentleness has rightly been called a virtue. Every day puts this virtue of gentleness to the test, and it is not only in the more important actions but even in the most minute actions of each hour that the religious teacher has occasion to walk in the footsteps of her gentle Model. St. Thomas includes fairness as an all-important quality, and with reason, because no one so justly merits the title of being reprehensible as the unfair instructor.

Our Savior says, "I am come that they may have life, and may have it more abundantly" (John 10, 10). He has things to do for the American people, and He has chosen to do them through us. What the world needs, we possess. We have something to give, and we are not performing our duty if we simply hoard up the grace that is in us. What matters fundamentally is not the amassing of learning alone, but the development of virtue, the secret of happiness and right living. Are we educating thus?

Power of Example

There is happiness in the heart of the educator who prizes a right conscience above human respect, and refuses to make compromise with principle. It is well to bear in mind that humanity achieves its full stature in the measure that it approaches the divine. God created every particle of humanity and destined it for union with Himself. By subordinating ourselves, our desires, and our ambitions to His will, we become one with Him and thus find it possible to communicate like effects in our charges. If we fail to develop our own lives according to this divine pattern, we shrink in human stature. Consequently, our own distortion brings about a distortion in those whose lives we shape. Personality and character are sacred because they come from God, belong to God, and are destined to return to God. Therefore, we may fittingly quote Edmund Burke, who once said: "Example is the

school of mankind and man will learn in no other." We influence and are influenced by others. What we do rather than what we say; how we live more than what we profess, influences others for good or ill. Let us as teachers, therefore, realize that we are imprinting ourselves, not our words, on the sensitive and pliable souls before us. We are influencing them daily and hourly for strength of character or for flabbiness of will.

It is our distinction to be following the noble calling of teaching. Every calling has its ideals worth striving for, and ours spells love and loyalty to God. In all that we do, love and loyalty are the chisels which are constantly in our hands working on the statue of young life, until it becomes as like as possible to the Divine Friend of children. We are artists and what counts most is the motive, the intention, the spirit, the will behind our labors. It is not what we do, it is why we do it, that makes our lives as Christian teachers meritorious or vain. Provided the why is God, that is, if our intention is pure, it will not much matter what we do. If our human actions are not winged with love and loyalty to God, then like the fig tree that produced leaves only, we also may be cut down and cast in the fire because we do not produce fruit. Let us place ourselves on the altar of sacrifice each morning to renew our intention, and to set before ourselves the high ideals of a long line of honorable forebears to whom we may look back with pride.

Teacher's Qualities Best Learned before Tabernacle

St. Thomas, the patron of schools, faced the task of education hundreds of years ago and left us the lesson that all strength, patience, love, and gentleness are best learned before the tabernacle. St. Thomas found during the moments of meditation and quiet intercourse in the presence of the Great Teacher the means of carrying out Christ's command to "Go and teach." Following our patron we too must kneel before the tabernacle and lead our pupils to kneel there with us. In the making of a saint, in the building of character how little depends upon the intellect alone. The heart is so much more effective than the head in the fierce rush of temptation and in the painful struggle against sin.

To form Christ in the hearts of our pupils—that is our ideal, our work as artists to complete eternity's picture. We are aiming high and the attainment of that ideal is possible if, like St. Thomas, we ourselves first go to Christ and then send our children. Success or failure depends on whether we have learned to understand that Christ is the rich mine that never disappoints its prospectors. If we dig often and deep we shall find the pure gold of His love. With it we shall brighten and lighten each day that we spend among His little ones.

Does Church Approve the American Economic System?

By REV. CARL P. HENSLER, M.A., S.T.D.
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DURING the war the National Association of Manufacturers carried on a huge advertising campaign extolling the virtues of the American system of free enterprise. They seemed somewhat fearful that the American people were losing faith in its efficacy and beneficence. The fate of our democracy, we were told, is inseparably tied up with the preservation of our traditional economic beliefs.

Now comes a brochure telling us that the social teaching of the Catholic Church gives a strong moral foundation for the American system of free enterprise. As far as the writer knows, it is not sponsored by the National Association of Manufacturers nor by any other business organization. The author is a Catholic priest, the Reverend Edward A. Keller, C.S.C., director of the Bureau of Economic Research, University of Notre Dame. *The Church and Our Economic System* is the title of the booklet. Its contents originally appeared in *The Ave Maria*.¹

Father Keller attempts to prove three points: first, that the social encyclicals do not condemn our system of free enterprise, but instead give it a strong moral foundation; second, that the main economic problem in the United States is not extreme concentration of wealth and income, but rather a lack of balance among different worker groups and different regions of the country; third, that some of the main social justice goals of the encyclicals have come closer to realization in the United States than anywhere else.

What Is Free Enterprise?

The writer takes strong issue with Father Keller on all three points. Let us take up each, in order. First,

is it true that the encyclicals do not condemn our economic system of free enterprise? We cannot answer this question with a simple yes or no. Nowhere in the encyclicals do the popes use the words *free enterprise*. The writer has never run across a formal definition of the term. Father Keller does not define it. However, it is clear that those who use the term regard freedom of competition as of the very essence of free enterprise. Do the encyclicals condemn free competition? Yes, if by the term is meant unlimited or unregulated competition. But they do condemn the idea that competition, whether limited or unlimited, can be "the guiding principle of economic life."²

If free competition is the cardinal principle of free enterprise, it is doubtful if our economic system can be styled one of free enterprise. In fact it is difficult to find a term that is fully descriptive of the American economy. Certainly it is not old-style capitalism. Perhaps it can be best described as a "mixed system, more or less hit or miss," as Stuart Chase puts it. There is some competition, both unlimited and restricted. Prices and the course of business are determined not only by competition but also by the decisions of giant corporations, labor unions, trade associations, farm blocs, and a variety of governmental agencies. There are trade association agreements, joint labor and management agreements, high tariffs, patent pools, and the like, which affect prices and the volume of production as much as do competitive forces. There is no over-all sense of direction in the whole of our economy. It is characterized by a relentless struggle for power in which big business is predominant. Father Keller, strangely enough, does not mention the rôle of economic dictatorship in his booklet. He quotes frequently from *Quadragesimo Anno*, but omits reference to the following passage:

¹ Vol. 65, Nos. 9, 10, 11.

² *Quadragesimo Anno*, Par. 88.

In the first place, it is obvious that in our times not only is wealth concentrated but immense power and despotic economic dictatorship are consolidated in the hands of a few, who often are not the owners but only trustees and managing directors of invested funds which they administer according to their arbitrary will and pleasure.³

This concentration of might and power, the characteristic marks, as it were, of contemporary economic life, is the fruit which the unlimited struggle among competitors has of its own nature produced...⁴

The ultimate consequences of the individualist spirit in economic life . . . are the following: free competition has destroyed itself; economic dictatorship has supplanted the free market; unbridled ambition for unlimited power in like manner has succeeded greed for gain; all economic life has become to a horrible degree hard, inexorable, and cruel.⁵

Perhaps Father Keller does not think that economic dictatorship is the dominant characteristic of American economic life. If so, he is not very well acquainted with the facts. It is not just that giant corporations are dominant, particularly in the basic industries of the country. It is rather that they exercise a control over the national economy that in the main is socially irresponsible. *Economic dictatorship* is a term that most aptly describes their control.

Concentration of Ownership

Father Keller's second point denies that there is extreme concentration of wealth in the United States. Let us take a look at the record. The corporative form of enterprise, we find, is particularly characteristic of manufacturing, mining, public utilities, communication and transportation, and banking. In each of these fields of business and industry a few large corporations account for the bulk of the total output or volume of business. For example, the four largest steel corporations control almost two-thirds of the steel ingot capacity in the country. The United States Steel Corporation alone controls almost a quarter of the total capacity. In copper, the four largest corporations control about 86 per cent of the total output. The two largest control almost two-thirds of it. In the automobile industry, the four largest corporations, led by General Motors, account for the bulk of the output.

Eight large banking houses control over 100 of the 250 largest manufacturing corporations. They dominate and control over two-thirds of the combined assets of these 250 corporations which own about two-thirds of the nation's productive facilities. The Morgan group alone controls 41 of these industrial empires. The eight largest banking houses are also influential in the affairs of medium-sized and small companies bound together in the United States Chamber of Commerce and the National Association of Manufacturers.

³ *Ibid.*, Par. 105.

⁴ *Ibid.*, Par. 107.

⁵ *Ibid.*, Par. 109.

Father Keller sees nothing alarming or sinister in this because the distribution of stock ownership in these large corporations is widespread. He points to the fact that U. S. Steel, for instance, has over a quarter of a million shareholders. But he does not tell us that the majority of these stockholders account for only a small proportion of the stock. Actually a small minority of stockholders own the bulk of the shares. The Temporary National Economic Committee found, in 1937, that one per cent of the shareholders of the 200 largest non-financial corporations accounted for almost two-thirds of the common stock outstanding. Three family groups—the Du Ponts, the Mellons, and the Rockefellers—had shareholdings valued at nearly \$1,400,000,000. The same TNEC report showed that 75,000 individuals owned half of the total corporate stock in the United States, and that about 1,000 of these received 10 per cent of all the dividends.

Separation of Ownership and Control

The most alarming feature of stock ownership in the United States is not even mentioned in Father Keller's booklet. Nothing is said about the separation of ownership and control. Control is highly concentrated in the hands of a few men who often are not the owners of a majority of the stock. Thus the Mellon, Du Pont, and Rockefeller groups control 15 of the largest corporations, but own only 11 per cent of the total assets. Anyone interested in the details of the various devices by which a minority of stockholders are able to gain control of management should read the classic work of Berle and Means, *The Modern Corporation and Private Property*. In one-fifth of the 200 largest corporations the 20 largest stockholders own between 25 and 50 per cent of the stock, an amount which usually ensures control. A still larger amount of indirect control is exercised by the principal stockholders through such means as proxies, interlocking directorates, investment trusts, and banking affiliations. In 1935, nearly one-third of the directorships of the 200 largest non-financial corporations and of the 50 largest financial corporations were held by only 400 men. Later studies show a trend to even greater concentration of control. The reader is referred to the various reports of the Temporary National Economic Committee, obtainable from the Superintendent of Documents, Washington, D. C.

One may look in vain for these facts about the concentration of ownership and control of corporate enterprise in the literature so lavishly poured out by big corporations in their campaign to sell free enterprise. A typical brochure will tell you that the stockholders of the corporation are plain, ordinary people. One is a stenographer, another a barber, another a housewife, another a minister, and so on. At one time the list included widows and orphans. The idea is conveyed that control of the corporation is in the hands of simple and humble folk, rather than in the grasp of a few of the

larger shareholders. These beautiful brochures repeat again and again the following ideas: the great business concerns which dominate the market are not monopolies because their ownership is scattered among millions of plain, simple people, which assures the democratic character of their control; the management of these concerns is dedicated to the principle of competition in a free market, which assures greater efficiency and lower prices. If profits and the profit motive are mentioned, it is to inform the reader that these are necessary in a free enterprise system to guarantee high wages and full employment. Profits are the lure which calls out the money necessary to maintain and expand the instruments of production.

Despite what the literature says, the facts are otherwise. The average big corporation, as we have seen, is not democratically controlled by the simple and humble folk who own its stock. Only nominally is management responsible to the shareholders. They run the corporation pretty much "according to their own arbitrary will and pleasure," to use the words of Pope Pius XI. They know that the ordinary stockholder is interested only in dividends, and will hold his peace if they are forthcoming. If they are dedicated to the principle of competition in a free market, they pay little more than lip-service to it in actual practice. There is not much genuine price competition in the industries dominated by the large corporations. Prices are administered by management rather than determined by competition. The policy followed in price administration, generally speaking, is to maintain prices at a high level with a view to maximum profits. The policy is also to set prices that will net maximum profits without full use of productive capacity. In this way supply is controlled and kept well below demand.

How Economic Dictatorship Works

Some time ago, Dr. Edwin Nourse, chairman of the President's Council of Economic Advisers, addressed the eastern spring conference of the Controllers' Institute of America. He said that he could no longer accept the theory that the free competitive market almost automatically determined prices and the course of business. Dr. Nourse said:

Under these conditions of business organization the process is not one of an impersonal competitive market or system of markets. Over large areas of the economy, prices and the course of business are determined by the highly personalized administrative decisions made by officials of business organizations and affecting large blocks of capital resources and labor resources. I think it is quite clear to everyone that the decisions of these responsible executives have not since V-J Day mutually added up to anything like a workable solution of the nation's business problems in terms of well-sustained production and the prosperity that goes with it.

While a considerable portion of enterprise in the United States is non-corporate, corporate business

policy to a very large extent determines national economic policy. The large corporations in the basic industries, with their highly concentrated control in the hands of a few men, call the tune. In the last analysis, the decisions of a few men determine whether we have a high or low national income and the ratio in which it is distributed between capital and labor. The rule of these men is a private dictatorship and for all practical purposes socially irresponsible. Neither the majority of stockholders, nor the consuming public, nor even public authority itself, exercises any effective restraint upon it. As a result of current corporate price and production policies, the nation has been in the grip of a disastrous inflation, and is seemingly able to do little about it.

The federal government has been exhorting our economic rulers to exercise a measure of social responsibility, but so far with meager success. One prominent official of the largest corporation in a basic industry has testified that his company must charge all the traffic will bear in times of high purchasing power in order to tide it over the lean years that are coming. In January, 1947, President Truman pointed out to Congress "that despite half a century of anti-trust law enforcement, one of the greatest threats to our welfare lies in the increasing concentration of power in the hands of a small number of giant organizations which can restrict production in the interest of higher profits and thus reduce employment and purchasing power." Thus the corporations that have been storing up fat against the lean days to come are helping to bring on the very recession or depression they fear.

Economic Dictatorship Socially Irresponsible

It is indeed a grave matter to charge the men who rule over the American economy with social irresponsibility. But the plain truth is that they are ultimately responsible to no one for policies which profoundly affect the national welfare. It will not do to say that legally management is answerable to the stockholders; that the consumer is king because he can refuse to buy; that the federal government holds over them the whip of the anti-trust laws. Theoretically all this is true. But in actual practice corporation officials have a pretty free hand.

Pope Pius XI has laid down the principle that "economic dictatorship must be brought effectively under public authority in those matters which pertain to the latter's function."⁶ This has been done to some extent, particularly under the New Deal, but governmental regulation of business in this country does not yet add up to full and effective implementing of the papal principle. The laws that we have do not go to the core of the problem of economic dictatorship. It is true that governmental regulation is not the full solution according to the encyclicals. Pope Pius XI

⁶ *Ibid.*, Par. 110.

recommends some system of economic self-government in which labor and other groups as well as management will have a voice in the making of policy with regard to wages, prices, profits, production, and other like matters. Government itself has an important rôle, but not normally the chief rôle, in such a system of organized economic coöperation. Its task, according to what the Pope calls the principle of subsidiary function, is "to guide, to watch, to urge, to curb" the various occupational groups whenever the common good demands its intervention. Under normal conditions, governmental intervention is to be of a subsidiary rather than of a direct nature.⁷ In essence, the papal solution for the problem of economic dictatorship is not to make the State supreme in economic matters, but to make economic power socially responsible by making labor and other groups as well as management govern themselves in the public interest, under the watchful guidance of public authority.

The Key-Idea of the Encyclicals

Pope Pius XI proposes his plan of organized economic coöperation (variously called the occupational or vocational group system) as a "true and effective directing principle of economic life." It is indeed the key-idea of *Quadragesimo Anno*. Father Keller makes not the slightest mention of it in his booklet. Perhaps he omits reference to it because he thinks that there is no need of organizing the American economy in this manner. It is the burden of his third point that we have come closer to achieving the main social justice goals of the encyclicals than any other country in the world. Hence, Father Keller probably reasons, why reorganize our economy if it is already delivering the goods and meeting the demands of social justice?

Concentration of Income

But has our economic system been delivering the goods? Has it been providing the American family with an income adequate for decent living? This is the ultimate test of the morality of an economic system. Let us see if the American economic system has been meeting it. Reliable studies of income distribution in this country show that our system has not been providing a majority of our families with incomes adequate for a minimum health and decency level of living. A recent survey of family incomes, made for the United States Federal Reserve Board by the Survey Research Center of the University of Michigan, shows: 10 per cent of American families have incomes of \$4,850, and over, and receive all together 30 per cent of the national income; 20 per cent of the families have incomes between \$3,100 and \$4,850, with an aggregate income of 27 per cent of the total; 30 per cent of the families get between \$2,000 and \$3,100 a year, and about 25 per cent of the total; 40 per cent of the families receive less than \$2,000 a year, and all together

⁷ Cf. *ibid.*, Pars. 79, 80, 87.

get 15 per cent of the national income. At present prices, 70 per cent of American families are under \$3,100 a year, an income that does not suffice for even a small family to meet the requirements of an adequate budget.

Studies of family income distribution for the war years, for the depression years, and for 1929, show much the same pattern. The Brookings Institution study for 1929, a very prosperous year, found 60 per cent of American families below the income needed to meet minimum standards of health and decency. In 1944, family incomes reached their highest level up to that time. Only about 50 per cent of our families had incomes sufficient for a decency plane of living.

Father Keller argues that there is no extreme concentration of income in this country, but rather an imbalance among different worker groups, and different geographical segments of our economy. It is true that there is a big spread in income between the highest paid and the lowest paid workers. But the higher paid workers are in industries that are strongly unionized, while the lower paid workers are found in industries that are not unionized, or poorly unionized. It is also true that the incomes of workers in the South are on the whole much lower than those of workers in the North. But again, the explanation is that the former are very poorly organized, while the latter are well organized.

These facts reveal a weakness in our economy that Father Keller does not mention. It is that workers fare worse under conditions of competition than they do under union agreements. This is one of the reasons why the encyclicals urge the necessity of labor unions. About one-third of American labor is organized. But the job of organizing them has been done very often in the teeth of opposition by American employers. Of course it is not true to say that only a few employers accept the principle of unionism wholeheartedly. But it is probably true to say that a considerable number do not. Anti-unionism is still strong and rampant in this country. The National Association of Manufacturers has recently sponsored the publication of two volumes entitled *The American Individual Enterprise System*. The work breathes an air of uncompromising hostility to unions and all that they stand for. Union security is condemned as un-American because it is a hindrance to the operation of the individual enterprise system. Thus for a large and influential body of American employers anti-unionism is an essential part of the free enterprise system. They want no independent organizations of workers; in fact, they want no organization of our economy that in any way interferes with free competition.

Economic Life Needs a True Directing Principle

It is true, at least at present, that the condition of the laboring class in this country is better than in other countries. But this does not prove necessarily that

we have come closer to realizing the main social justice goals of the encyclicals, as Father Keller contends. It is not fair to compare countries that are unequal in their resources and technological development. The United States is richer in resources and more advanced in technology than any other country. Hence we should not ask if the American worker on the average fares better than workers elsewhere, but whether he is getting his proportionate share of the national income.

American industry, as we have seen, has not been making a family living income available to a majority of our families. But our resources, productive capacity, and financial condition, are such that American industry can provide a decent living for all and each—if it is rightly organized. The economic possibilities allow not only a high standard of living for our families who are now in the higher income brackets, but also for the considerable number who live on a subsistence plane of living. It will not do to place the blame upon geographical locations, at least not primarily. The fault lies chiefly in the lack of a true and effective directing principle in our economic life. American economic history should teach us that we cannot rely upon competition, and still less upon economic dictatorship, to make our system live up to the full demands of social justice.

Father Keller tells us that American workers own a vast wealth in the form of home furnishings, clothing, radios, and the like. This is true. But how fairly are these goods distributed among the various income levels? Besides, property ownership of this type is, however fairly distributed, only one of the goals of social justice. Pope Pius XI would have workers share also in ownership of productive property and in management, if they are to enjoy a reasonable measure of security and independence. The statistics, given earlier, on corporate ownership show that most American workers are propertyless wage-earners. We have yet to devise a way of making the average worker a sharer in some fashion in ownership, management, and profits. To make this possible does not involve doing away with the wage system, as Pope Pius XI ex-

plains.⁸ But it does call for a reorganizing of our economy that will give it a true and effective directing principle.

We Must Give Up Economic Individualism

Father Keller, the writer contends, does not prove his case for the moral soundness of the so-called American system of free enterprise. Some of the graver abuses of capitalism have been remedied in this country, but the essential defect remains. American enterprise in the main holds to the creed of economic individualism, which the encyclicals condemn as both anti-Christian and anti-social. If we are to believe the champions of free enterprise, the ideal economic system is one in which free competition is the real directive principle, and in which each individual can pursue self-interest with a minimum of outside interference, whether by government, labor unions, or any kind of organization that restricts economic freedom. The alternative to such a system, we are told, is some form of collectivism and eventually a police state. How to combat ideas of this kind is the difficult task faced today by all who genuinely accept the full encyclical teaching, and want to see it applied to American economic life. The job is made all the harder by Catholic apologists for free enterprise like Father Keller.

This picture of the defects of the American economic system may seem overdrawn to some readers. While they may not view the system through the rose-tinted glasses of Father Keller, they may wonder if things are as bad as pictured. Are there not many enlightened employers and businessmen? There are; and may their tribe increase! May it not be that most of them are personally honest and conscientious? Certainly. But two points should be kept in mind. First, the individual conscience is not *per se* infallible. When Jones follows the "inner light" he mostly follows Jones, to paraphrase a famous dictum of G. K. Chesterton. Second, good men alone do not necessarily make a good economic system, any more than good eggs alone make a good omelette. There is need also of right economic institutions. That is why Pius XI calls for the "reform of institutions and the correction of morals."

⁸ *Ibid.*, Par. 65.



The Liturgy Taught through Formal Discussion

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CHRISTIAN education worthy of the name must consider the whole sphere of human life and activity: intellectual, physical, spiritual, moral, and social.¹ The methods and means employed in education, therefore, are most laudable when they bear the closest relation to this aim of uplifting, directing and perfecting the *whole man*. Foremost among the means has always stood the liturgy of the Church.

Before the so-called reformation, the Mass was the center of daily life, and the liturgy needed little interpretation. The prayers of the missal grew out of man's daily living and led back into it, uplifting and sanctifying it. Notice the wording of the Scripture passages which make up a great deal of the missal text, and also the content of the prayers. It is of common things, of birds, grain, stones, and streams. The ceremonies of the public services of the Church are also simple; lifting up of the hands, striking the breast, bowing the head, walking, anointing, blessing, and the like. Symbolism in liturgical art is likewise simple, traced in circles, triangles, wheat, grapes, and a few Greek letters.

Children Lack Liturgical Sense

But our children of today do not have this liturgical sense; they have been robbed of the religious setting of the Middle Ages, and too often they see ceremonies and merely stare; they do things, but only imitate an action; they read their missals and do not comprehend. To religious instructors, therefore, belongs the task of attempting to reestablish this *liturgical consciousness* by direct teaching, since the home and community environment no longer supply it.

At the age when a child enters the eighth grade of the

¹ See: Pius XI, Encyclical on Christian Education of Youth.

elementary school, he is beginning to feel the power of his own person, and a sense of independence begins to flame. He resents being lectured and drilled in facts, and he longs for self-expression. However, he does not shun sympathetic guidance. Recognizing these psychological tendencies, religious instructors can see the value and usefulness of formal discussion as a supplement to the regular religion class. It is particularly useful in working for a better understanding of the liturgy. Since the liturgical functions are essentially social in character, they lend themselves to a social form of study.

Cautions

Certain basic concepts, however, must be developed by the pupil before discussion can be either safe or useful. This is the work of the instructor of Christian doctrine, beginning in the first classes in school; but the zealous teacher will see many opportunities in her academic classes to nourish the growth of these concepts. Among them are the following:

A. Man is a unity of soul and body, and both his rational spirit and his physical body must serve God since both are to share his happiness eternally.

B. Man is by nature a *social* being. The Creator-creature relationship gives him a relationship to all other creatures also, and his being a member of the mystical body binds him still more closely to the mystical body.²

C. Through baptism we are born again into the new life of Christ; we are become sons of God and temples of the Holy Ghost. Through sanctifying grace we are enabled to perform acts above the natural level. United to Christ our Head, our common actions take on a great value.

With these concepts and others growing out of them, as an apperceptive basis for interpreting new ideas,

² See: Haas, F. J., *Man and Society* (Century, New York).

and with a knowledge of Christian doctrine compatible with his age, the average eighth grade pupil is equipped to prepare himself to discuss the more simple phases of the liturgy under the guidance of a supervisor who loves the liturgy and is alert to its influence.

Choice of Subject Matter

An excellent beginning is to have the pupils investigate and discuss the symbols used in the decoration of the parish church. Most of our churches have at least a few liturgical designs in their interior decoration. Once a child understands the significance of a circle, a triangle, the alpha and omega, the fish, and the Chi-rho symbols he can make rapid strides in explaining the endless combinations of these designs. A vast new book of instruction is open to the child who knows a few symbols. Mother Church intended that we learn through all our senses and likewise pray with them; that is one reason why she has used symbols in the interior of buildings dedicated to divine worship from the earliest ages.

The external ceremonies used at Mass offer more opportunity for research and also allow for much discussion. What should our thoughts be when we strike our breasts at the *Confiteor*? What is the proper way to make the sign of the cross at the Gospel? Why is the congregation sprinkled with holy water before the Sunday High Mass? A study of these questions results in the child's performing these ceremonies not only more carefully, but also more intelligently and eagerly. It will do far more toward developing well-behaved youths in church than many lectures on church manners. A lad who really understands that we stand at the Gospel out of respect for the word of God and to show our willingness to carry out God's will, will not be tempted to lounge over the next pew with one foot on the kneeling bench. So too, the girl who realizes that we genuflect on entering the church to adore Christ present in the tabernacle and as an act of humility to show that our body is ready to disregard its own comfort in serving God, will not so readily begin to chew gum and chatter in the choir balcony before Mass begins. When children arrive at this knowledge through their own study and through discussion with their classmates, the pride of personal accomplishment gives it a new value, and the common ceremonies take on a real dignity.

The rite of baptism is rich in significance and fascinating to children; and it would be well to make a study of it early in the program so that the youthful minds may be permeated with the importance and consequences of their own baptism. The teacher's objective should be to help them acquire the attitude of considering baptism and its effects, not as a historical event of their babyhood, but a real, living, powerful effect in their souls *today*. At the class meeting where the rite of baptism is to be discussed, each child should respond to the roll call by giving the date of his own

baptism. A record ought to be made of the days in each month and kept for public reference, and some public notice ought to be given to each date as it arrives.⁸

After this one might choose a few of the common expressions which occur so often in the missal. The words *path*, *gate*, *light*, and *tree* are examples. The question arises, What is the general significance of each word when it occurs in the missal, and what is the particular meaning in this passage? These questions allow for much discussion, and the study of them will add much to the child's ability to interpret the liturgy.

Preparing the Discussion

The preparation must be carried out so that no time will be wasted and every child will feel successful. This latter objective is paramount because an unsuccessful attempt on the part of any child may build up an inhibition which it may take years to supplant later.

A. First, there is the pupils' choice of a subject. In the beginning the teacher will need to suggest and lead them to make wise choices, but as their enthusiasm grows the boys and girls will come to the meetings with questions they will want the class to take up. They will develop alert minds in regard to church services, and as soon as they meet something which they cannot enter into properly because of lack of understanding, they will want the group to attack it.

B. Secondly, there is the problem of gathering facts as a basis for the discussion. It is well to narrow the intensive part of the work down to a smaller number of pupils, since the available references are generally not many, and also because the teacher can more easily guide the work of a smaller group. This committee of nine or ten may be chosen by the children themselves, but it ought to change with each new problem so that all will have several opportunities for the special preparation. This selected group of pupils then meets with the teacher and decides what phases of the problem ought to be considered; the material is then divided among them. As each one works at his own phase of the problem, he reports to the teacher from time to time about his findings and asks for assistance in getting at the meaning of difficult parts of the references.

But what about the rest of the pupils of the class? They should be given some assignment which will make them more keenly aware of the need of considering the subject at hand and will also give them some background, so that they will be able to participate in the discussion. For example, if the subject were "stones in the liturgy," the remainder of the class might be asked to find as many passages as possible in their missals containing the word *stone*.

C. Thirdly, when the preparation is completed,

⁸ An excellent reference for the teacher is: Winzen, Damasus, O.S.B., "Born of God," in *Orate Fratres*, February, 1946, p. 153.

the meeting of discussion follows. If "stones in the liturgy" were the subject, each pupil might respond to the roll call by reciting one of the passages he had discovered. The chairman opens the discussion by calling on each committee member in turn; after each report time should be allowed for questions, differences of opinion, and general discussion. The chairman will have difficulty getting over-eager pupils to await their turns, and he will often find it necessary to call the group back to the proper subject.

When all reports are given and time is nearly consumed, the chairman will ask that someone suggest a practical application. Here the teacher must be on the watch to see that it is something which is of practical value and can be put to work immediately; for this is the point at which the liturgy is being carried into each child's daily life, or the daily round of duties is being brought to the liturgy so that they will absorb each other.

The Follow-Up Program

The final aim of the instructor is to keep alive the findings of these meetings and to help the children form the habit of continuing the practice or resolution voted on after the discussion. The ingenious teacher will invent ways of doing this without assuming the rôle of "preacher." Let her also beware that she does

not become a victim of discouragement if the first efforts of the children are clumsy or the results are meager. We learn by doing, and the child who never "does" will learn little. There is a sound truth demonstrated in pedagogy: In a class where children are seen and not heard, they soon fall asleep. We are sometimes so eager to do our duty in imparting religious instruction that we stifle the child's opportunity to assimilate through a regular practice period. We must impart instruction, for faith comes by hearing, but we must not develop children into hearers of the word only. From training a generation of listless spectators at Mass, deliver us, O Lord! While all the graces which produced St. Thérèse and St. Gabriel are flowing into the souls of our children at Holy Mass, shall we allow them to remain indifferent or unaware of what is happening? The fault is at least partly ours as religious teachers, if our children do not develop the life of grace. If the baptismal gifts are growing properly in the souls of our pupils, the Christ-like life of genuine love of God and fellow-men should grow daily through intelligent participation in the liturgy; and living the liturgy is a guarantee that the baptismal gifts will grow with the child unto the age of the fullness of Christ.⁴

⁴ See: Michel, Dom Virgil, *The Liturgy of the Church* (New York, Macmillan).



High School Vocations

By REV. JOHN T. CALLAHAN

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WE WERE amazed.

At the interest, at the numbers, at the willingness, at the mentality displayed by high school girls toward the religious life, we were pleasantly stunned.

It started with a small squib in *The Priest*, that excellent monthly. Just a few short paragraphs telling about a priest of the Passionist Order in Detroit who had sent an incredibly large number of young men to the seminary. What was his technique? A letter was dispatched asking this question. His reply was "vocation clubs," but he suggested writing Father Ralenkotter at 5700 N. Harlem Avenue in Chicago, who was working with these clubs among girls and young ladies.

Somehow or other, the idea was not very appealing. Possible objections were foreseen, possible opposition from parents, possible reluctance on the girls' part. These and similar mental hazards shelved the proposition for three weeks, but finally the spirit of "nothing to lose, something to gain" prompted a letter to Father Ralenkotter. His reply was a copy of the *Good Counsel Club Handbook*.

Vocation Club a Simple and Effective Plan

Our doubts were dissolved. Here was a well thought plan, which answered our objections, swept away our doubts. Moreover, it was working. In fact, in Chicago, it was stated that 20% of the girl students with whom the club was discussed enrolled.

The plan is simple but effective, and psychologically sound. Membership is completely voluntary. The rules are simple: daily prayer for vocations; Communion at least weekly; Mass and Communion on the first Sunday of the month for all members of the club.

How is it started? After approval of authorities, an

appealing talk on vocations is scheduled. At its close, the club is outlined and proposed. Those interested are requested to remain. The Sisters leave. The girls are told they may select their own moderator, which is honored when practicable; that only these moderators will be in touch with them, and that none of the other Sisters will approach them on vocations. The club is autonomous under the supervision of its moderator, with no officers, nor dues; this fosters informality, encourages round-table discussion, and develops interest and initiative. The meetings are intra-curricular when possible, varied and enjoyable, with a club atmosphere avoiding everything that suggests the classroom.

So said the book. It read well, but would it work?

The same objections to a club were encountered from the Sisters, but these also vanished upon examination. The principal and reverend mother agreed. To progress, we must be willing to experiment. Our speaker was secured. We were ready.

How Clubs Were Formed and Made Successful

Before our student assembly of over seven hundred students, in this high school, conducted by the Sisters of Mercy, a splendid Maryknoll Sister gave an appealing talk on vocations. With about fifty slips in my hand to write down the names of those interested, I made a brief announcement about this new club on religious vocations under Our Lady of Good Counsel. The Sisters left. The students did not leave.

Two hundred girls were waiting to sign up.

"This is too good," I said to myself. "Evidently some of these girls are just curious, or hope to get out of class." So I told them how glad I was to perceive their interest, and to listen for a future announcement concerning the club. I wrote down no names.

A week passed. On the following Friday afternoon, after school, to insure the attendance of those genuinely

interested, we called our first session. This time, there were 226!

The 62 seniors, 51 juniors, 68 sophomores, and 45 freshmen—30% of our registration—set about selecting moderators with enthusiasm. For the remainder of the third and fourth quarters of the past school year, they met every two weeks. Their programs proved interesting, their questions limitless. We know of at least fifteen seniors who are definitely thinking of religious life, and we have the assurance of the prayers of over two hundred girls for that most important and vital problem of vocations.

For the unanswered questions in our readers' minds, we too would recommend obtaining and reading Father Ralenkotter's *Good Counsel Club Handbook*. We understand there are similar clubs for boys under the patronage of St. John Bosco, conducted by the same priests.

Program Extended

This year finds an extended program, regular conferences between chaplain and moderators; planned meetings incorporated in the year's curricula; the obtaining of more and varied information from more and varied orders and congregations.

Somehow it is felt that most of those who have taken time off to give the matter of vocations serious con-

sideration, are all motivated and prompted by a sense of urgency. Now is the acceptable time; personnel and more personnel to staff the world; to infiltrate, bind up the world's wounds, and capture souls for God, by the youth of America. This is the theme of vocational conferences, of vocational directors.

And, thank God, the literature races to keep pace with the genuine concern of zealous priests, brothers, and sisters. Maryknoll, we think, set the pace, but others rapidly followed suit, and the pleasant digests, the pictorial presentation, the compilations of lists of orders and their varied works, the spiritual and adventurous appeals, will swell the army of Christ.

In this corner of the vineyard the Good Counsel Club, exclusively devoted to religious vocations, appears as an answer, and a boon from the Holy Ghost.

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Aspects of the Italian Catholic Action

By BROTHER JUSTUS GEORGE, F.S.C.
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THIS is not a comprehensive report on all the various activities of Catholic Action in Italy, but merely a study of one of the more successful works of the lay apostolate in that country.

This is the story of the Catechists of the Holy Union and of their work.

New Order and New Devotion

The Union of the Catechists of the Most Holy Crucifix and of the Most Holy Virgin Immaculate was founded at Turin, April 27, 1913, by Brother Teodoreto, F.S.C., under the direction of Brother Leopold Maria Musso. The latter, a lay religious of the Friars Minor, had been the recipient of numerous extraordinary spiritual favors.¹ The servant of God had a number of visions in which he saw Christ crucified and a soul embracing the foot of the cross. After one of these apparitions he composed a series of prayers in honor of the five wounds of Our Lord. These prayers were, with a few modifications, inserted in the *Preces et pia opera* in 1938. Brother Teodoreto, having been favorably impressed by the new devotion, communicated the news of it to his superiors who gave him permission to use it, and who had it propagated in many houses of the Institute of the Brothers of the Christian Schools.

On June 29, 1914, Brother Leopold wrote in his journal: "The holy devotion to Jesus crucified, after having been obscured for so many years, has at last established itself among the Brothers of the Christian Schools... God lovingly shows us the cross inviting

¹ In conformity to the decree of Pope Urban VIII, and in obedience to the Apostolic Constitution *Officiorum ac munera*, I declare the supernatural manifestations related here to rest on human authority alone. The diocesan informative process for the beatification of Brother Leopold was successfully closed in 1942.

the pure souls, through the blessed congregation of the Brothers, to convert the world by means of the devotion to Jesus Crucified... The sins and iniquities of men are increasing everywhere; there is but one remedy; to apply for help to the cross which is the only hope of peace and salvation."

On February 1, 1918, Brother Leopold, while praying before the Blessed Sacrament, heard these words: "Thou shalt say to the Brothers of the Christian Schools that I have placed into their hands the golden key to open the portals of paradise."

Fostering New Devotion

In order to foster the devotion, Brother Teodoreto founded the Union of the Catechists, an association of young men, to give religious instruction to the poor children of Turin. Though the activities of the Union were temporarily interrupted by the first world war, they received a new impetus shortly after the death of Brother Leopold, January 27, 1922. It had so expanded by the year 1926 that the Cardinal Archbishop of Turin suggested to Brother Teodoreto that he compose a rule, modeled upon the rules of St. de la Salle, for a small number of the catechists. This limited group was to constitute a new religious order, the members of which would remain in the world though bound by the usual vows of religion.

This was the fulfillment of Brother Leopold's prediction in his journal for 1908 that "a new religious order must arise." The Sacred Congregation of the Council in plenary session, January 18, 1933, approved the rules and constitutions of the new order and of the associates of the Catechetical Union. At present the Union of the Most Holy Crucifix is composed of 52,000 associated members, 800 promoters, 130 associated catechists, of which thirty are married and nineteen professed religious catechists.

The intellectual formation of the Catechists is

assured by a series of comprehensive courses in religion and pedagogy. The first course embraces general pedagogy and catechetical methods; the second, natural theology and the sacraments; the third, and most comprehensive of the series, includes Scripture, church history, dogmatic and moral theology, and liturgy. When the requisite studies have been completed each catechist receives a diploma from the ecclesiastical authority permitting him to teach in the archdiocese.

For the religious and ascetical formation of the members, there are daily practices of piety, weekly lectures, and monthly and annual retreats. The religious catechists undergo a more intensive spiritual training during their two-year novitiate. Since they are to exercise their apostolate in the world, they continue to live at home, assembling on Sundays and feast days for instruction on the religious life and prayer. After a year as postulants and a year as novices the aspirants pronounce their first vows of religion.

The Apostolate

In 1915, Pope Benedict XV directed the catechists to make it their chief duty *praedicare Iesum Christum et hunc crucifixum*. This has been the dominant objective of all their works. The first project undertaken by the Union was the establishment of a Sunday and evening school modeled on those first erected by St. de la Salle at Paris. This was in response to a suggestion of Brother Leopold who, during his devotions, had heard a voice saying: "To save souls, to form new generations, a house of charity must be opened to teach young men arts and trades."

The school was begun in 1925. It is conducted along the strict la Sallian pattern, being entirely gratuitous and devoted to the instruction of the "children of artisans and of the poor." The seven hundred students are instructed in religion by the catechists, and in the secular branches by teachers from other schools of the city who give their services gratis. Because of the excellent facilities of the school, a group of manufacturers has established an Industrial Council for Technical Consultation which increases the prestige of the institute among the workers. Nine affiliated schools have also been established in other parts of the archdiocese.

Mass of the Poor

Closely allied to the work of the *casa di carita* is the Mass of the poor. Each Sunday the catechists assemble the poor of the city in large halls, temporarily converted into chapels, where they attend Mass. Before Mass the catechists instruct them on some phase of

religion and show them how to assist at Mass profitably. After the service the poor receive a hot meal prepared for them by the catechists. Then a few members of the Union transform themselves into barbers or hairdressers and proceed to shave or cut the hair of the people. Others act as infirmarians and administer medicines or prescribe remedies for minor illnesses.

There is something touching about this form of apostolate; particularly does it seem so when contrasted with some of the American expressions of Catholic Action in which there seems to be an undue emphasis on impressive theoretical methods rather than on a direct approach to the people. "We must save the masses," the popes have reiterated, yet so far only a few Catholics like Dorothy Day and the Catholic workers have made any concrete advances in that direction. It is noteworthy that both the *casa di carita* and the *Messa del povero* have achieved the happiest results in the form of conversions and returns to the Faith.

Instruction of Poor Children

The third activity of the catechists is that of giving weekly instructions during the year and daily instruction in Lent to the poor children of the archdiocese. The catechetical methods used are those traditional among the Brothers of the Christian Schools, who supervise the religious education of the associates of the Union. In addition to the weekly religious instructions, the catechists also direct oratories of young men, and conduct courses in religious pedagogy in order to form teachers of religion among the laity; these works were taken up at the invitation of the clergy of Turin.

The total expenses of the Union approach nearly half a million *lire* annually. This money is provided by donations, solicitation by the catechists, or spontaneous offerings. All the works of the organization are gratuitous; this was decided upon after one of the apparitions to Brother Leopold in which Christ said: "This work shall enrich nobody; it is established for the salvation of souls redeemed by My holy and very precious blood. It is My divine mercy that decrees this. Remember to accept above all the children of the poor."

In presenting this account of the Union of the Catechists, I have endeavored to emphasize only those activities which could be carried on successfully in this country. It is imperative that Catholic Action in America undertake some proved work, animated by a strong religious spirit: I believe the Union of the Catechists of the Most Holy Crucifix and of the Most Holy Virgin Immaculate eminently fulfills these functions.

Religion: A Basic Factor in the Integration of Learning

By SISTER CLARITA SERAMUR, S.C., M.A.
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THE importance of religion in the educational process of the child and of the adolescent has always been emphasized in the Catholic philosophy of education. Catholic educators have viewed the divorce of religion from education as a most serious defect in our public school system. Belief in a personal God and in an objective code of morals is essential to the preservation of democracy.

The lamentable results of neglecting the religious education of youth in our country are only now beginning to be appreciated. Educators are slowly coming to the conclusion that something must be done to stem the tide of growing irreligion if we wish to preserve our democracy and our democratic institutions. It is not enough for educators to discover that "Thou shalt love thy neighbor as thyself" is a law of God. They must also discover that the first law is: "Thou shalt love the Lord thy God!" We may never be able to lead them to this discovery, but we owe it to God, to our country, and to ourselves, to try.

Religion the Basic Factor of Integration

The educational system that excludes religion disregards man's responsibility to a Supreme Being, and deprives itself of the strongest factor in shaping man's conduct. If one studies the history of the integration movement, one will find that down through the centuries those educators who were most successful in educational integration used religion as the basic factor in the integrative process. Outstanding among them are such men as St. Paul, St. Augustine, St. Thomas Aquinas, and St. Ignatius Loyola.

It is inspiring today to realize that educators are openly admitting their lack of success in training

American youth. They are beginning to discover that the methods or techniques employed in the educative process are not so important as the concomitant learnings or aggregate knowledge acquired, which in its unitive whole is the end of all integration. The psychological aspect of integration (which results in the integrated personality of the student), as well as the sociological aspect of integration (or the influence of teacher personality on the student personality), must be considered, rather than the pedagogical aspect of integration (which has to do with the methods and the techniques employed in the learning process). This represents a great change for the better, for American educators have in the past placed entirely too much emphasis on methods and techniques, and have lost sight of the true end of education, namely, the education of the "whole man," the education of the spiritual as well as the physical nature of man.

In the public schools of the United States no religion is taught; in the Catholic school system religion is used as the main integrating factor. The results speak for themselves. In order to arrive at an unbiased opinion, the writer has gathered data from the United States Office of Education and from the offices of all state superintendents of public instruction in the forty-eight states. They are almost unanimously agreed on the necessity for religion being taught to public school children, and many have accepted the released time plan as the best method to adopt at present. The writings of both Catholic and non-Catholic authors have been studied so that a fair and truthful interpretation might be given. That this country is witnessing the dawn of a new era in the teaching of religion is verified by the encouraging evidence found in the current literature being published daily.

Since education to be real must deal with the whole man, that is, the complete development of his physical, mental, moral, and religious nature, it stresses an

analysis of those works which have to do with the psychological and sociological aspects of integration, and is not so much concerned with the great confusion which exists in regard to the pedagogical usages of the term *integration*. Much material in educational magazines today deals with special applications of terms, which are held in many instances to be synonymous with integration, but which do not satisfy the true meaning of the term as applied to the total learning of the individual. Such terms as *correlation*, *fusion*, and the like, only tend to confuse the educator rather than to clarify the true idea of integration, which has for its object the development of thoroughly integrated personalities.

Importance of Religion in Curriculum

One must consider the fundamental purpose of integration in order to determine the importance of religious education in the curriculum. The power to think and to reason, found only in human beings, represents the peak of the cognitive procedure, just as man's ability to will and to control the destinies of his life is the most perfect form of integration. The Church, realizing the eternal as well as the psychological significance of integration, adapted it to suit her needs in developing man's spiritual powers, as well as man's physical powers, and has thus attained their harmonious functioning and purposeful direction. The only reason that her plan has not been accepted by our state educational systems is that her ideals are too superior, and too complete for the narrowed and cramped aims of a materialistic-minded, irreligious world.

The idea of integration as advocated for our modern Catholic education was an integral part of the educational system of the thirteenth and greatest of centuries. This idea of educational unity under some comprehensive and organizing principle was the outstanding trait of the great educational systems of the Middle Ages, which had its crown in those unifying centers of learning and culture, the mediaeval universities.

Since the Renaissance, when intellectual pride was indulged with disastrous consequences to our Christian inheritance, educators and social workers have been vainly trying to find a substitute for religion that will raise the motives of conduct and stem the tide of social and political ruin. However, when we look back

through the centuries, we shall find that those men who stand for leadership in the field of education have ever used religion as the basic factor in educational integration. Ultimately, it is the *love of God* which is the *sine qua non* of the perfect integration of learning; it is the flame which welds into a Christocentric unit all things possessed by an intellect freely subjected to incarnate Truth.

Search for Truth

How many minds today freely subject themselves to this incarnate Truth? How many are groping in the darkness and being hounded by their Creator as depicted by Francis Thompson in his *Hound of Heaven*, and yet will not accept the truth? Why are our American educators today not influenced to see with the clear vision of a British Chesterton? Why has Dr. Robert Maynard Hutchins of the University of Chicago made the statement: "How can we shed the *lux* when we do not know the *veritas?*" In search of truth, St. Augustine exhausted the circle of the philosophic schools of his day and, although reared among pagan philosophers, he found truth in Christianity, truth in its integrity, truth pure and undefiled.

Education must develop in order, in sequence, *in unity*. It must build up motives and values; it must train from character. The end of all educational integration is the development of well-integrated personalities who are capable of living according to a definite philosophy of life, a philosophy which realizes the value of the human soul. Society, as a whole, is almost bankrupt today, philosophically. Many people are so superficial that they never consider the value, significance, or direction of life. Many others are so burdened with the immediate demands of a livelihood that they never look at life in the large. Others are so bewildered by the chaos of events that they see no meaning, no goals in life.

Everyone needs to work out a philosophy of life; and that is something which science, so long as it remains scientific, cannot do. Science alone cannot answer the all-important questions. What is to be the guiding light in such reasoning if it be not the principles laid down by the Founder of Christianity? To arrive at such a conclusion religion *must* be the main integrating factor. None other can replace it.



Studies in Ethics: (II) Human Acts

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AS WE have seen, *a human act* is any thought, word, or omission which is performed by a human being who knows what he is doing and is responsible for it. A human act is the product of free will. It is the result of free choice. If the act is entirely free and unhampered, and is performed with full knowledge, it is a *perfectly human act*. If it is an act performed with some defect of knowledge or choice, but still with enough of these to make the person who performs it responsible, the act is an *imperfectly human act*.

Three Requirements for Free Choice

To be *perfectly* a human act, three things are required: clear knowledge, freedom to choose, and the actual choice. These three things are sometimes called the *elements* or the *constituents* of a perfectly human act. And they are listed concisely as: *knowledge, freedom, and voluntariness*.

1. *Knowledge.* A person cannot choose anything unless he knows what choices are possible. How can you choose to go to a place that you have never heard of, a place of the existence of which you do not know? How can you choose to eat or not to eat unless you know that food is available? How can you choose a new hat unless you can see and try (that is, *know*) at least one hat? A person asleep or in delirium does not choose his words or acts because sleep or disease prevents his *knowing* what he says and does. Knowledge, then, is the first requirement for free choice.

2. *Freedom.* For a true choice a person must be *free* to choose the thing (or among the things) which he knows as available to his choosing. Otherwise he could not be held responsible for his act. A man who is caught up in a surging crowd that rushes from a

burning building, and is carried along in spite of his efforts to go into the building, is *forced* or *necessitated*, and is not free. Lacking freedom, he is not to be held responsible for his failure to enter the building, even if he is a fireman whose duty calls him to enter and fight the flames. A human act is one over which the performer exercises control. But without freedom to act or not to act, or to act thus or otherwise, there is no control. Therefore, freedom is a necessary element in a human act. There are two main types of freedom for us to consider: *physical freedom* and *moral freedom*. *Physical freedom* (or physical liberty) belongs to the person who is not tied or shackled or locked in a cell or crippled or bedfast with disease. A person is physically free who is able to move about as he likes. *Moral freedom* is the freedom of the will itself, and every normal person who has "come to the use of reason" (that is, who has reached the age or state of development which makes him responsible for what he does) has this freedom in every waking hour. No outer force can take this freedom away. When the child Saint Agnes was dragged to the altar of the pagan god, she was not physically free. But she was morally free. And all the mighty power of the Roman army could not force her will to consent to the worship of the false god. It is chiefly of moral freedom that we speak (although not exclusively) when we say that freedom is a necessary element of the human act.

3. *Voluntariness.* The real core of the human act is found in the *exercise* of free choice. That is, the real human act is the choice of a will enlightened by knowledge and endowed with freedom. Hence, knowledge and freedom may be called the required *conditions* for a human act, and the human act itself is the choice made by the will. This quality of a human act which marks it as the actual choice made by the free will is called its *voluntariness*. The word *voluntariness* (and the word

voluntary) are formed from the Latin word *voluntas* which means the free will.

All Elements Required for Perfectly Human Act

See how necessary for a human act are these three elements, the two required conditions for choice and the actual choosing. We have called these, knowledge, freedom, and voluntariness. If a person *knows* that today is Sunday and that he has therefore the duty of hearing Mass, yet he is lost in the mountains miles from any church, he has knowledge, and he has choice or voluntariness inasmuch as he would attend Mass if he could, but he lacks *freedom* to attend Mass: his missing Mass is not a human act. Again, if a person is free to attend Mass, yet lacks *knowledge* of his obligation (as, for instance, a man might completely forget a holy day of obligation, especially if he were away from home and from the circumstances that would remind him of the day's duty), his omission of Mass is not a human act. He lacks knowledge, and by that fact he lacks *voluntariness* in missing Mass, for, as we have seen, a person cannot *choose* without knowledge of what may be chosen. Thus it is plain that *all three elements* must be present or there is no human act. And all three elements must be fully present if there is to be a *perfectly human act*.

Now, if there is some *defect* in one or more of the elements of a human act, there is a corresponding defect in the human character of the act; that is, there is a corresponding *lessening of responsibility*. If the defect is so great as to take away all responsibility (as in the examples given above about missing Mass), the act is an *act of a human being* but not a human act. If, however, the defect in the elements or constituents of a human act is not so great as to destroy its human (that is, its responsible) character, but only lessens responsibility, the act is a human act but *imperfectly* so. We must turn our attention now to the things that may lessen or take away the full human character of an act. These things are: ignorance, passion, fear, violence, and habit. We must think a bit about each of these.

Five Things Lessen Human Character of Act

1. *Ignorance*. Ignorance is the absence or the lack of knowledge. Since knowledge of what one is doing is an element of the human act, complete ignorance destroys the human character of an act. But it may be that the ignorance is one's own fault. It may be that in acting a person *knows that he lacks knowledge* in the matter and that he ought to acquire that knowledge. Thus it may be that a person *knows* his state of ignorance and *knows* his duty to dispel it, and thus he may have enough knowledge to make him at least partly responsible for the act that he performs in ignorance.

The ignorance which is not a person's own fault is called *inculpable* (that is, blameless); it is also called *invincible* because it cannot be dispelled, and that is

why it is blameless. Suppose, for instance, a person completely forgets that the day is Friday, and he eats meat. Complete forgetting leaves him in ignorance of the day and its obligation. This is blameless ignorance, and it is invincible (or unconquerable); for how can a person expel ignorance of which he is wholly unaware? Notice that this example illustrates what is called "ignorance of fact"; the person here knows the law of abstinence; he knows he is not to eat meat on Friday; but he is ignorant of the fact that the day is Friday. Another type of ignorance is "ignorance of the law." A Catholic visiting Canada on January 6, the Feast of Epiphany, may be ignorant of the law which requires him to attend Mass that day, for the Epiphany is a holy day in Canada although it is not so in the United States. Or, to illustrate the point more simply, a motorist may violate the traffic regulations either because he is ignorant of the statute which sets a limit of twenty miles an hour in the district which he traverses (and this is "ignorance of law"), or because he is ignorant of the fact that he is driving at a speed which exceeds the legal limit (this is "ignorance of fact"). Ignorance, whether of fact or of law, which is in no wise the fault of the person acting, is inculpable and invincible, and it takes away responsibility, and destroys the human character of the act. Of course, it must be understood that we speak, in our examples, of responsibility before God and before one's own reason. The civil law will punish the man who violates the speed laws, and it is not likely that he will appease the judge by explaining that his act of violation was really not a human act at all. He is without fault, without moral guilt, but that does not mean that he will escape a fine or even a term in prison.

Vincible Ignorance

When ignorance is a person's own fault, it is called *culpable* (or blameworthy) ignorance; it is also called *vincible* (or conquerable) ignorance, because it could, and ought to be, dispelled or overcome by acquiring knowledge. The ignorance of a pupil who has not studied or paid attention in class is *vincible* and *culpable*. What is done because of *vincible ignorance* is the fault and responsibility of the person who acts; it is a human act, but imperfectly a human act. So we say, "Vincible ignorance lessens, but does not take away, the human character of an act; one who acts in this type of ignorance is at least partly responsible for his act."

Vincible ignorance may be the result of neglect (as in the case of the inattentive and negligent pupil), or it may be the fruit of complete and absolute laziness so that no effort at all is made to dispel it, or, finally, it may be the result of a positive desire and choice to remain ignorant. And, according to these possibilities, we call *vincible ignorance* either *simple*, or *supine* (also *crass*), or *affected*. A negligent pupil makes *some* effort to learn, however slight; his ignorance of

what he should know by study is *simple* vincible ignorance. But a pupil who is more than negligent, who spends his class hours day-dreaming, and never opens a book for study, is in a state of *crass* or *supine* ignorance of what he should know by instruction and study. A person who deliberately avoids learning some regulation, so that he may have an excuse when charged with violating it, and may say, "I didn't know what the rule was," is in a state of *affected* ignorance with reference to that rule.

Now let us see what reason (that is, the thinking mind) tells us about the effect of ignorance on human acts. Surely, from our studies we find the following conclusions manifest: (1) Invincible ignorance (of law or fact) destroys the human character of an act; a person is not responsible at all for an act done in invincible ignorance. (2) Vincible ignorance does not destroy, but affects, the human character of an act; it lessens, but does not take away, responsibility for an act. Affected ignorance, however, while it lessens responsibility (because it impairs knowledge which is an essential element of the human act), indicates a bad will, a positive choice to retain ignorance for a low purpose, and thus it is said to indicate an increased or more determined voluntariness in acting. Therefore we say that affected ignorance in one way lessens, and in another way increases the responsibility of the person who acts under its influence.

(2) *Passion* and (3) *Fear*

2. *Passion*. By *passion* we mean any strong tendency or stimulus or appetite which may surge up in the human heart. Philosophers list "the passions" as follows: love, hatred; joy, grief; desire, aversion; hope, despair; courage, fear; and anger. Sometimes the term *concupiscence* is used instead of the term *passion*. The commonest of the passions is fear; and we shall presently give it a special word.

The passions are called *antecedent* inasmuch as they spring up without our fault; they are *consequent* when we stir them up, or when (after they surge upon us *antecedently*) we approve them by our will, foster them, or retain them. A man who feels a sudden surge of anger or hatred when he happens to meet a person who has done him serious wrong, undergoes *antecedent* passion (that is, passion antecedent to any act of his own will). If he sets his will against these things (anger and hatred), even though he may, for a time, be troubled by *feelings* of anger and hatred, he is not to be charged with a human act of anger or hatred. But if the man, feeling the surge of anger and hatred, allows these feelings to continue, he makes them *consequent* upon his will or free choice, and so becomes responsible for them. It is evident that antecedent passion, because it hampers freedom, lessens the voluntariness of an act that comes from it, and that antecedent passion *in itself* is not a human act. It is equally evident that consequent passion does not

lessen the voluntariness (that is, the full human character) of an act that comes from it; this is true, no matter how strong the consequent passion may be.

3. *Fear*. Fear is the most common of the passions, and it has a special character among them. For fear (which is a shrinking away from impending evil) does not, properly speaking, lessen the voluntariness of an act which proceeds from it as from a motive. However great the fear (unless, indeed, it be so great as to make a person temporarily insane and incapable of human action), it does not deprive a man of the clear choice between what is feared and its alternative. If, for instance, a man who fears threatened torture or martyrdom, denies his faith, he is fully responsible for his apostasy. The choice such a man has to make is difficult, but it *is* his choice, whatever way it goes. Fear does not give the same positive drive to action which the other passions do. And hence we conclude that fear, no matter how great (short of the fear that paralyzes thought and renders a person momentarily insane) leaves the will capable of free choice; an act done from a motive of fear is voluntary, even if disliked, and the one who performs such an action is responsible for it.

(4) *Violence* and (5) *Habit*

4. *Violence*. The choice of the will is not directly affected by violence which is an outer and bodily thing. Acts caused by violence (as, for instance, that of Saint Agnes in going to the pagan altar) are not imputed as human acts to the one who performs them, provided always that due resistance is offered to the outer compelling force.

5. *Habit*. A person tends to act according to patterns. Doing a thing once makes easier a repetition of the act. A person may have such a habit of action that he does not notice the act at the time it is performed. Thus, for instance, a man who uses profane language may not even be conscious of the evil words he is saying, for he says them mechanically dozens of times a day. But he *knows* he has the habit and, since it is evil, he *knows* he should get rid of it. Knowing this, and doing nothing about it, he is responsible indirectly for all that comes from the habit. A habit does not destroy the voluntariness of an act; a person is indirectly responsible for what comes from habit, as long as he allows the habit to endure.

We have just seen that a person who has a habit of acting, and is aware of it, and does nothing to root it out, is responsible for the acts which, even unconsciously, come from it. All the elements of a *human act* are found in the act which comes from such a habit: knowledge, freedom, voluntariness. There is *knowledge*, not indeed of the acts performed unconsciously by force of habit, but knowledge of the existence of the habit itself. There is *freedom*; not in the unconscious action, for freedom demands actual awareness of what is being done, but freedom to set the will against the

known habit. And finally there is voluntariness in the actual choice to allow the habit to continue; this choice *indirectly* includes all the actions that flow out from the unrejected habit, even unconscious actions. And, therefore, we have concluded that habit does not destroy the voluntariness of an act so long as the habit is consciously allowed to continue and the will makes no effort to overcome it.

Direct and Indirect Voluntariness in Human Acts

Now this mention of voluntariness, or actual will-choice, coming *indirectly* into a human act, opens up what is perhaps the most important subject in all ethics, namely, the subject of *direct and indirect voluntariness* in human acts. We must turn our attention closely and earnestly to this subject.

A human act is an act which comes from free-will enlightened by knowledge. It is a will-act. It is a free act. It is a knowing act. When the will actually chooses to act in a certain way, what it chooses is *directly* willed; the choice of the will in this case is a human act in which there is *direct voluntariness*. Thus a man who steals money, wills the theft *directly*; the theft is a human act in which there is *direct voluntariness*. But the thief knows that the theft will cause distress and inconvenience—perhaps great hardship and deprivation—to the person from whom the money is stolen. Now, even though the thief may say that he does not wish or will to inflict these troubles on the victim of his thievery, even though he may hardly think at all about what that victim will suffer, he is nonetheless *indirectly* responsible for all that the victim suffers. For by *directly* choosing to steal, he *indirectly* chooses *all the effects that he can readily foresee as the results of his stealing*. The hardships that come upon the victim of the theft are inflicted by the thief; the infliction of these injuries is a human act of the thief; it is an act in which there is *indirect voluntariness*.

Now, a human act in which there is *direct voluntariness* is said to be willed *in itself* or *in se*. A human act in which there is *indirect voluntariness* is said to be willed *in its cause* or *in causa*. The thief willed to steal; in this will-act we find *direct voluntariness*; the act was willed *in itself*. The thief also willed the hardships which the victim had to suffer as a consequence of the theft; in this will-act we find *indirect voluntariness*; the act was willed *in its cause*. For "He who wills a cause, wills also the foreseen effects that come from this cause."

Responsibility for Bad Effects Directly Willed

Now the question arises: When is a person responsible for an evil which is the fruit or result of what he directly wills? Under what conditions is a person to be held responsible for the bad effects of what he directly wills? Here is the answer, and it is a fundamental principle (that is, a basic and guiding truth or law) in ethics. *A person is responsible for the evil effect of his*

human act when three conditions are fulfilled: (1) he must be able to foresee the effect, at least in a general way; (2) he must be free to refrain from doing what causes the effect; (3) he must be morally bound to refrain from doing what causes the effect. More briefly, a person must (1) foresee; (2) be free; (3) be bound.

But you may at once object and say, "Is not the fact that the foreseen effect is evil a proof that a person is bound to avoid what causes it? Why then are there three conditions instead of only two? Why not say that a person is indirectly responsible for the evil effect which he *foresees* and *can avoid causing*? Set the conditions then as follows: he must (1) foresee, and (2) be free."

This objection holds when the action which causes the evil effect is itself evil. The thief is bound to avoid stealing because stealing is evil in itself. But suppose that an act is good in itself and has its own good effect *and in addition has an evil effect?* What then? Is a person always bound to avoid such an act? Suppose, for instance, that an innocent man cannot clear himself of the charge of stealing and save his good name without disclosing what will make known the actual thief and so bring disgrace upon that man and shame upon his family. Is the innocent man bound to avoid such disclosure? Surely not.

Freedom to Act Producing Both Good and Evil

And therefore we have another important question to answer. *When is a person permitted to do something that has two effects, one good and one evil?* The answer is: *when these four conditions are met: (1) the thing done must not be evil; (2) the evil effect must not come first so as to lead on to the good effect; (3) the good effect must be the only one intended; (4) there must be a sound and sufficient reason for producing the good effect.*

Let us see how the human reason (that is, the thinking mind) justifies these four conditions. First, *the thing done must not be itself evil*. It is never permissible to do evil, not even when great good may come of it. "Do good; avoid evil" is the first command of the sane mind, of sound reason. This is the fundamental requirement of what is called the natural law, about which we shall speak later. What is evil is *always* forbidden. In *The Merchant of Venice* Bassanio says to Portia, "To do a great right, do a little wrong."

Portia answers rightly, "It must not be," although she then gives a wrong argument to justify her decision. Sound reason recognizes the truth that it is *never* lawful to do even the slightest evil in order to produce even the greatest good.

Secondly, *the evil effect must not come first so as to lead on to the good effect*. Otherwise, the evil effect would be directly intended; evil would be directly willed to produce the good effect, and we have just seen that this is in conflict with sound reason.

Third, *the good effect must be the only one intended*. The evil effect is permitted, not intended. To intend

an evil effect is to do what is evil in itself. A policeman shooting down a criminal who is murderously attacking a citizen, seeks only to save the citizen; he does not intend to kill anyone but to save someone. That the criminal loses his life is regrettable; it is not a thing desired or intended in itself; it is a thing consequent upon what *is* intended, namely, the saving of the citizen's life.

Finally, there must be *a sound and sufficient reason calling for the act in its good effect*. Unless there is need for the act, need for its good effect, there is no need of enduring its evil effect. If the act then is performed needlessly and needlessly produces evil, it is performed for its evil effect and so is a bad and forbidden act. The extent of the need for the good effect determines the need and sets the justification for enduring the bad effect. If, in our example, the policeman could readily prevent the murder of the citizen by clubbing the criminal or pulling him away from his intended victim, he could not justly use his revolver. If the life of the citizen can be saved without causing the death of the aggressor, that is the way in which it must be saved. In a word, there must be some *proportion* between the measure of good achieved by an act in its good effect and the measure of evil to be endured from its bad effect. Surely, all this is manifest to sound human reason. We see, then, that the four conditions required for the lawfulness of an act with two effects (one good, one evil) are justified, reasonable, right.

Illustrations of Two Principles

We have just given and explained two *principles*. A principle is a guiding truth or a basic law. The principles we have been discussing are called, (1) *the principle of indirect voluntariness*, and (2) *the principle of twofold effect*. These are most important principles. We shall see them applied many times in the course of our studies. We must be able to apply them constantly in our daily lives. To know them thoroughly is to possess knowledge that will enlighten and guide us and enable us to make right moral decisions. That is why they are called *principles*. We shall consider a few further illustrations of these great truths and laws.

(1) John allows his bills at the neighborhood grocer's to run on for months without paying anything. The grocer sends John many statements and appeals, but John says, "He knows I am good for the money; I'll pay when I get around to it." But John makes no special effort to "get around to it." He uses his income for necessities and for entertainment and pleasures, neglecting the grocer until he owes him several hundred dollars. Then one day he hears that the grocer has been forced out of business. We now ask whether John is in any way morally responsible for the grocer's ruin. Let us apply *the principle of indirect voluntariness*. John could and should foresee that the grocer must fail if many, or even a relatively few, of his customers were to act as John himself acts. In the

second place, John is free to pay the bill, for he has money to spend on his own amusements and this, or most of it, could have been paid to the grocer. Finally, John is bound to pay his bills according to his ability and in seemly season. Hence we conclude that John has some share in the grocer's ruin. John and the other "slow pay customers" have indirectly willed that ruin.

(2) Michael, aged 16, has his father's permission to use the family car. Michael knows that he is not an expert driver, that he is inclined to be reckless, and that he loses his head in emergencies. Michael takes out the car and invites several friends to ride with him. There is a wreck. Two cars are damaged; one passenger in Michael's car suffers a broken arm. In the light of *the principle of indirect voluntariness*, would you say that Michael has any moral responsibility for these misfortunes?

(3) A general storms an enemy city. To take that city will be a long step towards the ending of a terrible war. The general knows, however, that, in taking the city, many non-combatants will lose their lives. In the light of *the principle of twofold effect*, is the general permitted to continue his attack? (We are supposing here that there is such a thing as a just war, and that the general in question is fighting for the just cause.)

(4) By a surgical operation which involves no direct taking of life, a mother's life may be saved but her unborn child will die. Is such an operation lawful? Apply the four conditions of *the principle of twofold effect*. It is manifest that the operation has a good effect in saving the mother and a bad effect in permitting the child to perish.

(5) A physician advises a married pair to avoid having children by the use of contraceptive devices or the employment of unnatural means. He points out a good effect in their own convenience and comfort, and neglects to mention the bad effect of thwarting their natural duty. Remember here, as you apply the proper principle, that it is *never* lawful to do what is evil in itself.

Careful Application of Principles Required

The two principles we have been studying are of the greatest value. They must always be applied carefully and with clear and honest mind. They are not handy gadgets which tell at once the moral quality of a human act. For human acts are not such simple things as to be tested by a handy device as one tests a lamp-bulb by inserting it into a socket and turning a switch. The two great moral principles (*indirect voluntariness* and *twofold effect*) are indeed essential measures of responsibility and lawfulness in human conduct; they are not always easy of application nor always instantly clear in manifesting the moral quality of the acts to which they are applied. Yet they must not be neglected either because of impatience or of dislike for what they may show. Good moral action is

not always easy moral action. And moral principles do not always show in their application what our own desires would like them to show. But reason, the sound thinking mind which God has given man to guide his conduct, insists upon the validity and fundamental importance of these principles.

Summary

Let us sum up what our present study has manifested. We have learned that a person is morally responsible (that is, answerable to God and to sound human reason) for the evil effect of an act when this evil effect is foreseen (or easily foreseeable), avoidable, and its cause forbidden. Putting the point another way, the evil

which follows from a human act is imputed to the performer of that act when he foresees it, can avoid the act that causes it, and is bound to avoid the act that causes it. If the evil effect of an act is the only effect it has, the act is always forbidden in view of that effect. But if the act has two effects, one good and one evil, it becomes lawful when the act itself (which has the two effects) is not evil; when the evil effect does not serve to produce the good effect; when the good effect alone is sought for and the evil only permitted as an unavoidable circumstance; when there is a proportionately serious reason demanding the act for the sake of its good effect.

Stories of Our Lord for Kindergarteners

By SISTER MARY CLARA, St. Patrick School, Hartford Connecticut

Flight into Egypt

ONE night when the three kings were asleep an angel came and said, "Do not go back and tell King Herod where Jesus is born. He wants to kill Jesus." So the three kings went home a different way.

King Herod waited and waited. At last he called his soldiers and said, "Go out and kill every baby boy in this whole country that is not two years old." You see, he did not know which one was Jesus, so he thought that if he killed all of them he would be sure to have killed Jesus.

The soldiers went out and killed every baby boy in that whole country but they did not kill Jesus because God was watching them.

When Saint Joseph was asleep one night, an angel came to him and said, "Get up, Saint Joseph. Take Our Blessed Mother and Jesus, and go to Egypt as fast as you can. King Herod is sending his soldiers here to kill Jesus."

Saint Joseph got right up and took Mary and Jesus and went to Egypt.

God certainly knew what He was doing when He picked out Saint Joseph to take care of Jesus and Mary. Just think what would have happened if Saint Joseph did not do as the angel told him. Jesus would have been killed. Perhaps Our Blessed Mother would have been hurt, too.

That same God who told Saint Joseph what to do is the One who tells our mothers and fathers what to do. Our mothers and fathers tell us what to do. If our

mothers tell us to pick up the toys or hang up the clothes, that is exactly what God wants us to do and He knows whether or not we do it. He cares whether or not we do it, too.

Sometimes God sees some little people and says, "Just look at that little boy. I gave him a very good mother and father to take care of him and tell him what to do, and there he is doing just as he pleases. His mother told him to pick up the toys and he is running off without doing it. I am very sorry. I do not like children to act that way. I cannot give them grace for their souls. I cannot make their souls beautiful unless they are good."

At night just before you jump into bed God is waiting to see if you are going to tell your mother that you are sorry that you did not obey her. God wants us to tell Him that we are sorry, too. If He sees us doing this God will smile and say, "Now I can give this little boy grace for his soul. I can make it more beautiful."

Let us try to be like Saint Joseph and do as we are told all the time. We will learn the story of Saint Joseph so we can tell our mothers and fathers all about it.

Story

One night Saint Joseph was asleep. An angel came. The angel said, "Wake up, Saint Joseph. Take Our Blessed Mother and Jesus, and go to Egypt as fast as you can. King Herod is sending his soldiers here to kill Jesus." Saint Joseph got right up and took Our Blessed Mother and Jesus and went to Egypt.



Book Reviews

Modern Church Architecture. By Dom E. Roulin, Monk of Ampleforth Abbey. Translated by C. Cornelia Craigie and John A. Southwell (B. Herder Book Co., St. Louis, Mo.; pages 902 with 734 illustrations; price \$10.00).

This fine manual of the French priest and architect is a boon to the priest who contemplates the building of a church. Its 900 pages do not exhaust the subject, but one who reads this volume attentively will have a background that makes for easy progress through further study. The author has attempted to give us the fruit of his own lifetime of study. He, indeed, was fortunately circumstanced and learned much in the beginning of his career from constant association and discussion with a skilled architect. He recommends that the young priest sit at the feet of a master architect and absorb the principles of church architecture. This is impossible in many cases. Are there enough architects to go round and, if so, will they be willing to spend their leisure hours in the peripatetic education of young priests? A second recommendation of the author is more practical; he notes four essentials in the self-training of the priest who desires to equip himself with the knowledge of architecture: the habit of visiting churches and art exhibitions, the practice of design, the collecting of reproductions, and the study of certain books on Christian art.

Modern Church Architecture is a thorough manual. The author first takes up the essential relationship of the pastor or other priest with a

church building project. He warns the young priest against many of the pitfalls that threaten to engulf him in the maw of mere materialism, and instructs him in the principles whose observance will guard him against many of the artistic defects that mar much of modern church construction. He advises him to become a collector of artistic reproductions, to study them assiduously, as a whole and in the minutest detail, and through this agreeable and relaxing pastime to train his eyes and his mind. The 734 illustrations are a splendid beginning of such a collection.

Part II gives thorough consideration to the church itself and its dependencies. "Churches are buildings that require a definite character," he cautions his student, "and a definite congruity which are proper to them as such. Any church ought to produce, even from an architectural viewpoint, a spiritual effect on the beholder; it should help to create a feeling of peace and quiet in the souls of men." The text is adorned with illustrations of many modern churches, some good, some bad; and despite the author's admission that the revealing of imperfections or shortcomings is a task calling for a certain measure of delicacy and skill, he uses rather sharp terms in denouncing specimens that he finds unacceptable. A church in Basel, an imposing structure of massive proportions, is dismissed as a triumph of materialism and the factory style; a church at Hamburg is described as having "a marquee such as one sees at the entrance of theatres"; a church at Frankfort is adorned with circular

windows that are "fantastic." He pronounces a better verdict on certain acceptable structures: "a serene and harmonious work," "fine proportions; beautiful lines; an elegant tower," "a practical edifice constructed in a sensible and economic fashion." Though his words are severe in certain cases, he does well in training the mind and the eye of the disciple through sharp contrast.

Successive parts of the book treat of the exterior of the church, its interior, its sanctuary, and its liturgical accessories. The final two parts are devoted to the plastic arts and mural paintings. The chapters on the altar and its accessories are illuminating and practical. We regret that the author reached page 827 before taking up the important subject of Symbolism, and is able to assign only twelve pages to this important phase of church decoration. He says very truly: "Symbols should not be invented at will, to satisfy a childish devotion. We have no need for such pious stratagems. Figures and symbols, based on natural relationships and, what is still better, on Holy Scripture, are numerous enough to furnish food for Christian art and to satisfy the children of the Catholic Church" (p. 829). Under the heading of Iconography (p. 839), he tells us that the inadequate symbol of the triangle enclosing a large eye must yield place to the clover or shamrock, dear to the Irish, with its three distinct leaves reunited in the stock. This more artistic symbol interprets, as well as is possible, the most untranslatable mystery of our holy religion.

The type-page is a triumph of the bookmaker's art. The illustrations are in close juxtaposition to the running text that describes them. The style is easy and familiar; we feel that the author has lectured frequently to classes of seminarians, and we regret that the teachers in our schools could not sit at his feet for a thorough course in church architecture. Dom Roulin's manual is a treasure to the rectors of seminaries; it will enable them to carry out the injunction of Pope Pius X that students for the priesthood be instructed in Christian archaeology, the history of Christian art, and the principles of aesthetics.

(REV.) PAUL E. CAMPBELL

The Story of Robinson Crusoe. By Frank L. Beals (Benj. H. Sanborn & Co., Chicago, 1946; pages 82 with Word List.)

The Story of Lemuel Gulliver in Lilliput Land. By Frank L. Beals (Benj. H. Sanborn & Co., Chicago, 1946; pages 99 with Word List).

These two additions to the Famous Story Series have been adapted by the author from the well-known classics and retold in a simplified manner designed to arouse the interest

of children in the middle grades. Both are written in a modern style and the sentences are simple and direct to ensure complete comprehension. The Gulliver story is told in the third person, which is usually found to be more enjoyable for young readers. The tales closely follow the originals, omitting none of the exciting adventures which have made the stories age-old favorites.

This series is especially adapted to classroom use, but can be read enjoyably and instructively by the individual. The author's stated aim is to "help develop a love for reading through enjoyment, to improve reading skills, and to teach interpretation." These ends could be best achieved in the classroom, but the material is presented in a manner sufficiently interesting to permit the individual reader to go far towards attaining at least the first of them. At the end of each chapter, in addition to a list of new or unusual words, there is a series of thought-and discussion-provoking questions, as well as suggestions for further research into some of the subjects touched upon. A word list at the end of each book gives short, clear

definitions of the words noted in each chapter.

Both books are illustrated by the pen and ink sketches of E. E. King which aid in delineating the tenor of the stories. These books are especially recommended as worthy of inclusion in a grade school library.

M. G. FARRELL

Our Review Table

Blessed Margaret Clitherow. By Margaret T. Monro. The story of a martyr under Queen Elizabeth whose house was one of the chief Mass centers in York, and who chose to die in a more cruel way to spare her children (Longmans, Green and Co., New York, 1947; pages 108; price \$2.00).

Kindness in Religious. By Rev. Lawrence G. Lovasik, S.V.D. (Catechetical Guild, St. Paul, Minn., 1947; pages 46, paper; price 15 cents).

Workbooks in Arithmetic. For Grades 3, 4, 5, and 6. By John R. Clark, et al. (World Book Co., Yonkers-on-Hudson, N. Y., 1947; pages 144, 144, 144, 160 with Index)

Exploring Art. By Luise C. Kainz, M.A., and Olive L. Riley, M.A. A textbook in art appreciation for the ninth year (Harcourt, Brace and Co., New York, 1947; pages xxv, 265 with Index).

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Of practical interest to educators

PROCEEDINGS of the NATIONAL CONGRESS of the CONFRATERNITY OF CHRISTIAN DOCTRINE, 1946

Covering the activities of the C. C. D. for 1946, these pithy and informative accounts contain material of immediate interest to educators everywhere. Typical of the subjects reported on are: The Released Time Program, Audio-Visual Education, The Use of the Liturgy in Religious Education, The Library as an Aid to Religious Instruction.

784 pp., \$3.50; paperbound, \$3.00

Dept. 4-994

St. Anthony Guild Press
PATERSON 3, NEW JERSEY

January, 1948

YOU CAN BE IN IRELAND—

Robert Farren, already known as a poet, here emerges as a most remarkable literary critic. His subject is the poetry written in the English language by Irishmen: what he is at is not to write its history but to trace its flow, as it grows in Irishness, in separate existence as a national body of poetry. It is the ultimate object of his book to show in what the Irish tradition consists. For he believes in literary separatism—"not because it is separatism, but because it is the habit of all healthy nations." The poets he begins with, Goldsmith and Sheridan, were virtually English writers; the poets he ends with, Higgins and Austin Clarke, are integrally Irish. With them and their contemporaries (notably Farren himself though he can hardly dwell on this) Irish poets have ceased to be "John Bull's Other Rhymers."

As the poetry has grown more Irish, it has grown in gravity. That change is complete—Irish poetry is as serious as the Irish people; another change is still in process—Irish poetry is not as Catholic as the Irish people. "Swift, Steele, Parnell, Berkeley, Goldsmith, Sheridan, Burke, Grattan—almost all the grandees of our writing for its first long century, and the master part of them for most of its second—were Protestants; even in the first thirty years of our own century they were still the leaders: Hyde, Yeats, Shaw, Lady Gregory, Synge, O'Casey. The first halt to the treading-down of the Catholic was called in 1829, with Emancipation; but the uprising was hard, and the Famine slowed and half crippled it. Not even yet is our writing as Catholic as our population, though the equilibrium is in sight."

In tracing the flow of Irish poetry, Farren discusses all the poets—but Mangan, Yeats, Campbell, Colum, Stephens, Higgins and Clarke at the most length. He quotes lavishly, so that his book is at once a monograph and an anthology. You haven't got to be Irish to get the same sort of joy of it as from Belloc's *Avril*. But if you are Irish, or of the Irish blood, you will get a special joy over and above: for it fulfills Yeats' desire—"I would have our writers and craftsmen of many kinds master this history and these legends and fix upon their memory the appearance of mountains and rivers and make all visible again in their arts; so that Irishmen, even though they had gone thousands of miles away, would still be in their own country."—F. J. Sheed reviewing

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News of School Supplies and Equipment

To provide information on where to obtain audio-visual aids and how to use them, the Eastman Kodak Company has recently issued three new publications, which are expected to prove of considerable value to teachers and instructors in education, industrial, and other fields.

Selected Indexes and Sources of Photographic Visual Aids, believed to be the first listing of its kind, lists major sources of motion pictures, slide films, and slides available for educational, industrial training, medical, and other purposes. It also includes names of a number of the larger distributors of visual aids as well as several organizations offering film information service.

Selected References on Audio-Visual Education and Training lists most of the significant articles and books, concerned with the production and utilization of photographic audio-visual aids, which have been written since 1940, as well as some of earlier origin.

Some Sources of Educational 2 X 2-inch Slides is a partial list of the largest producers and suppliers of 2 X 2-inch slides on various subjects.

Punched for convenient insertion in the Kodak Photographic Notebook, these lists are available on request to the Sales Service Division, Eastman Kodak Company, 343 State Street, Rochester 4, New York. (S 11)

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News of School Supplies and Equipment

(Continued from page 262)

The Recordio Educators, or portable recorder-phonographs and record-radio-phonographs "were designed especially for the educational, church, industrial and professional markets," state the manufacturers, Wilcox-Gay Corporation, Charlotte, Mich. They assist the teacher in many ways. For instance, they aid in abolishing speech errors by recordings which emphasize defects in pronunciation, pitch, force and quality. Appreciation of music is fostered through study of recordings by famous artists, as well as students before and after recordings. Current events of historical import may be recorded for classroom use to study civics. The instruments may also be used for dramatics, recitations and foreign languages.

The recorder-phonograph, which records from a microphone or line (such as the telephone), is priced at \$149.50, and is not subject to the excise tax rebate. The recorder-radio-phonograph records from a microphone or built-in radio, and is priced at \$185, including the excise tax which may be deducted if a tax exemption certificate is furnished at the time of purchase. The Stanley Bowmar Company, 2067 Broadway, New York 23, N. Y., is a distributor for these instruments, as well as Recordio discs, Recordiopoint cutting and playback needles and other accessories. (S 13)

Pictures are called "powerful teaching tools" by the publishers, Informative Classroom Picture Publishers, Grand Rapids, Mich., who state that more than 90,000 teachers have found them of great value. Six ways in which the pictures, which apply directly to the "core subjects," aid teachers are listed; namely: They help to correct mistaken impressions; give the classroom interesting walls, help to get pupil participation, translate new words into visual pictures, bring the world into the classroom, and enrich reading, making words more meaningful.

Each picture, which may be seen by the entire class, is lithographed on heavy Bristol paper, and is accompanied by a page of text. Each portfolio of pictures is organized about a "core subject." They relate directly to textbooks and may be used with them and other books day after day.

Three Sisters in the Archdiocese of Detroit are included in the curriculum correlation advisers to the publishers. (S 14)

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A new catalogue of slidefilms and motion pictures to help instructors was recently published by the Jam Handy Organization at its Detroit 11, Mich., office, 2821 East Grand Boulevard. It lists discussion slidefilms dealing with science, both elementary and secondary, preflight aeronautics, mathematics, wood, metal, electrical, automotive, and aircraft shops, and mechanical drawing and drafting.

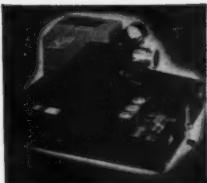
(Continued on page 266)

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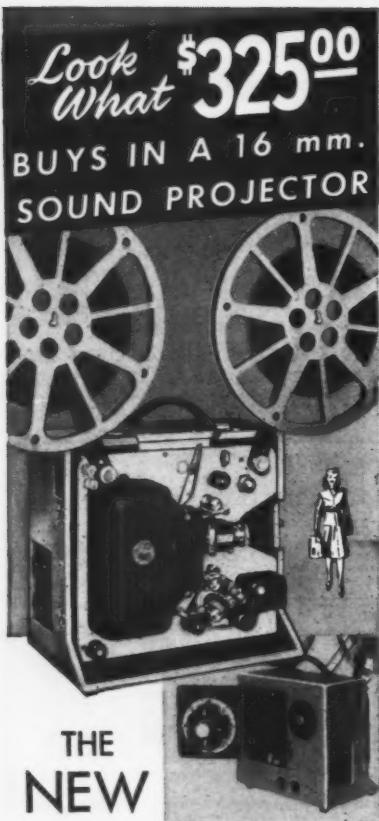
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**News of School Supplies and
Equipment**

(Continued from page 264)

Sound slidefilms treat foreman training, first aid, informal pointers for teachers, traffic safety, and distributive education. Sixteen-mm. sound motion pictures are on automotive mechanical, mechanical, and industrial safety training, traffic safety education, teacher training, distributive education, and some general subjects.

Curriculum films in color are also listed. (S 15)

Another motion picture of faith and of charity is being produced by RKO Radio, based on a book by a Quaker press agent, Russell Janney, published by Prentice-Hall, Inc., New York, which teaches a lesson in Americanism and tells the story of a Protestant press agent, Bill Dunnigan, the hero of the story, who worked with a Jewish motion picture producer, Marcus Harris, and Father Paul, a priest in a drab Pennsylvania coal-mining community, to build a church as a living memorial to the heroine, a young Catholic girl from the town, Olga Treskovna, who died prematurely after a short career as a Hollywood star. The book and the motion picture project have been praised highly by rabbis, Protestant ministers and priests.

In the picture, to be shown shortly, the tones of five church bells which play a prominent part, will be produced without bells by a Liberty carillon. Finding that recorded church bells did not sound like themselves on a sound track, the Liberty Carillon Company of New York used its experience and the science of electronics to build a special instrument to create the realistic bell tones of churches. (S 16)

A new table model Victrola, specially designed for schools and offering for the first time console-instrument performance in a reproducer of table model proportions, has been announced by W. H. Knowles, general manager of the RCA Victor educational sales department.

The instrument is attractively housed in a blonde hardwood cabinet measuring 18½ inches wide, 14 inches high, and 20½ inches deep. Three ivory tone control knobs on the right side of the cabinet are mounted flush, not projecting, thereby reducing the possibility of damage or breakage. Separate bass and treble tone control knobs enable teachers to demonstrate high and low tone registers in musical recordings.

The pick-up is of a special RCA Victor lightweight design, with the "silent sapphire" point soldered into place. "This feature, of particular importance in a classroom instrument," the manufacturers state, "provides unsurpassed reproduction and long life for records. While designed primarily for classroom use, the new Victrola classroom senior model has a powerful amplifier which provides sufficient volume for auditorium use." (S 17)

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Contributors to This Issue

(Continued from page 226)

College in St. Joseph, both in Minnesota. She majored in English, and has done special work in philosophy and library science. She has been a teacher for eighteen years. Her love of the Church's liturgy was shown in a number of plays on the subject, which are being used in a number of states. Sister has contributed to *THE CATHOLIC EDUCATOR* (under its old title), and to *The Catholic School Journal*.

Reverend John T. Callahan

The gratifying results obtained from the formation of vocation clubs at Mercy High School, Rochester, New York, where he is chaplain and instructor in religion, are outlined by Father Callahan. He prepared for the priesthood at St. Andrew's Preparatory Seminary and St. Bernard's Seminary (B.A.) in Rochester. For six years he was assistant pastor of Sacred Heart Pro-Cathedral in Rochester. He is deanery director of the Diocesan Council of Catholic Women. Father Callahan is also radio director of five local programs in Rochester. He has written some pamphlets for the Catholic Information Society and several magazine articles.

Brother Justus George, F.S.C.

Brother Justus George contributes a study of one of the more successful works of the lay apostolate in Italy. Readers will recall his recent article, "The Lost Course," on art, which appeared in our issue of September, 1947. Formerly instructor in the liturgy at the Christian Brothers' House of Studies in Glencoe, Missouri, he is now continuing his studies in education at St. Mary's College, Winona, Minnesota. He has contributed to various other Catholic publications.

Sister Clarita Seramur, S.C., M.A.

Sister Clarita has written frequently for *THE CATHOLIC EDUCATOR* and other Catholic periodicals. She has taught in high schools in Michigan, Illinois and Ohio.

Rt. Rev. Msgr. Paul J. Glenn, A.M., Ph.D., S.T.D.

Monsignor Glenn's second article on ethics deals with human acts, treating moral responsibility, and acts which have both good and evil effects. Monsignor Glenn is rector of and professor of philosophy at St. Charles Borromeo College, Columbus, Ohio, and is the author of a series of eleven volumes in philosophy published from 1929 to 1944. His first article in the December issue outlined the "Meaning and Scope of Ethics."

Sister Mary Clara

Sister Mary Clara is now teaching the kindergarten, her specialty, in Saint Patrick School, Hartford, Connecticut. She continues her series entitled, "Stories of Our Lord for Kindergarteners."

January, 1948

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Book News

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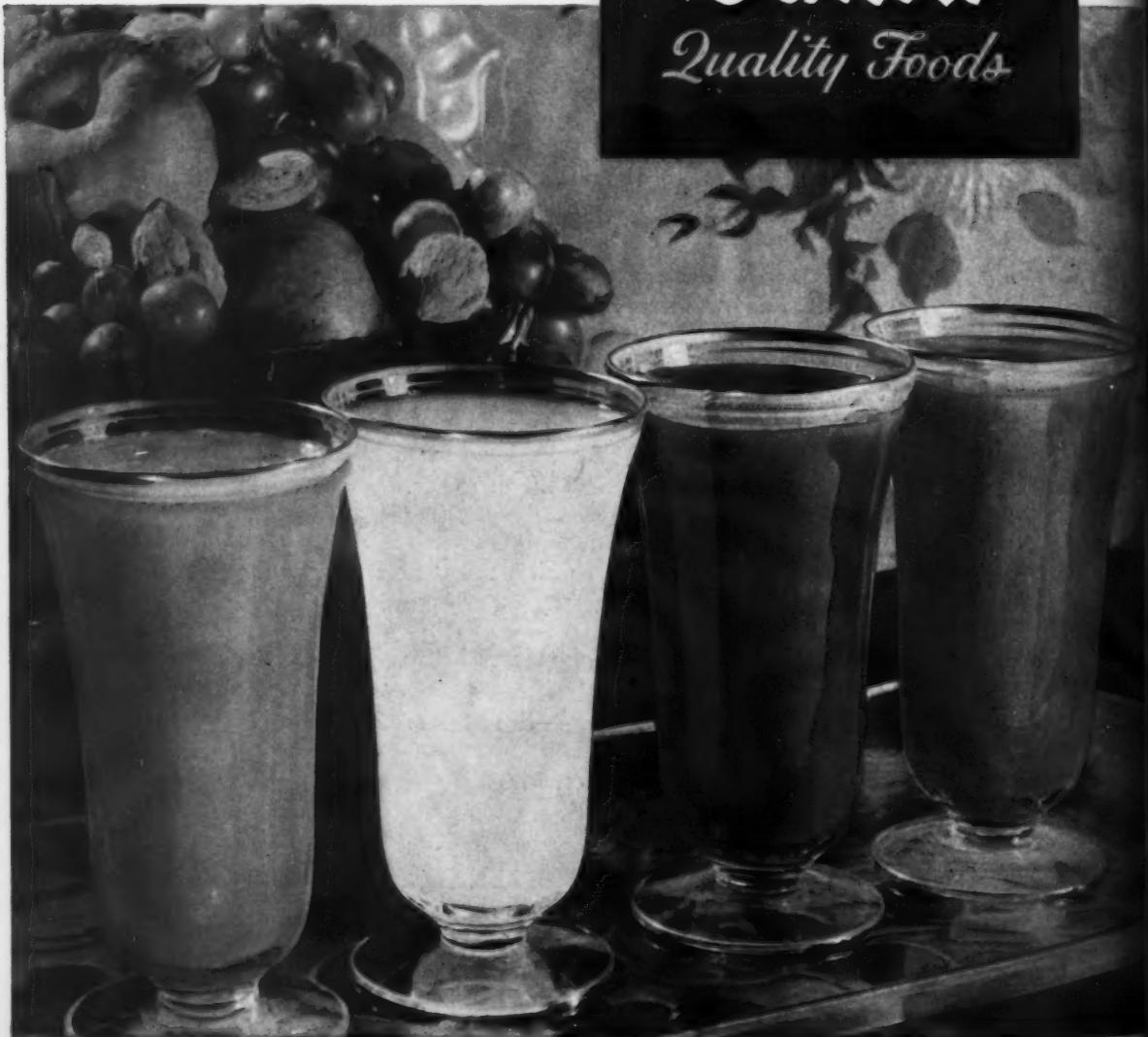
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